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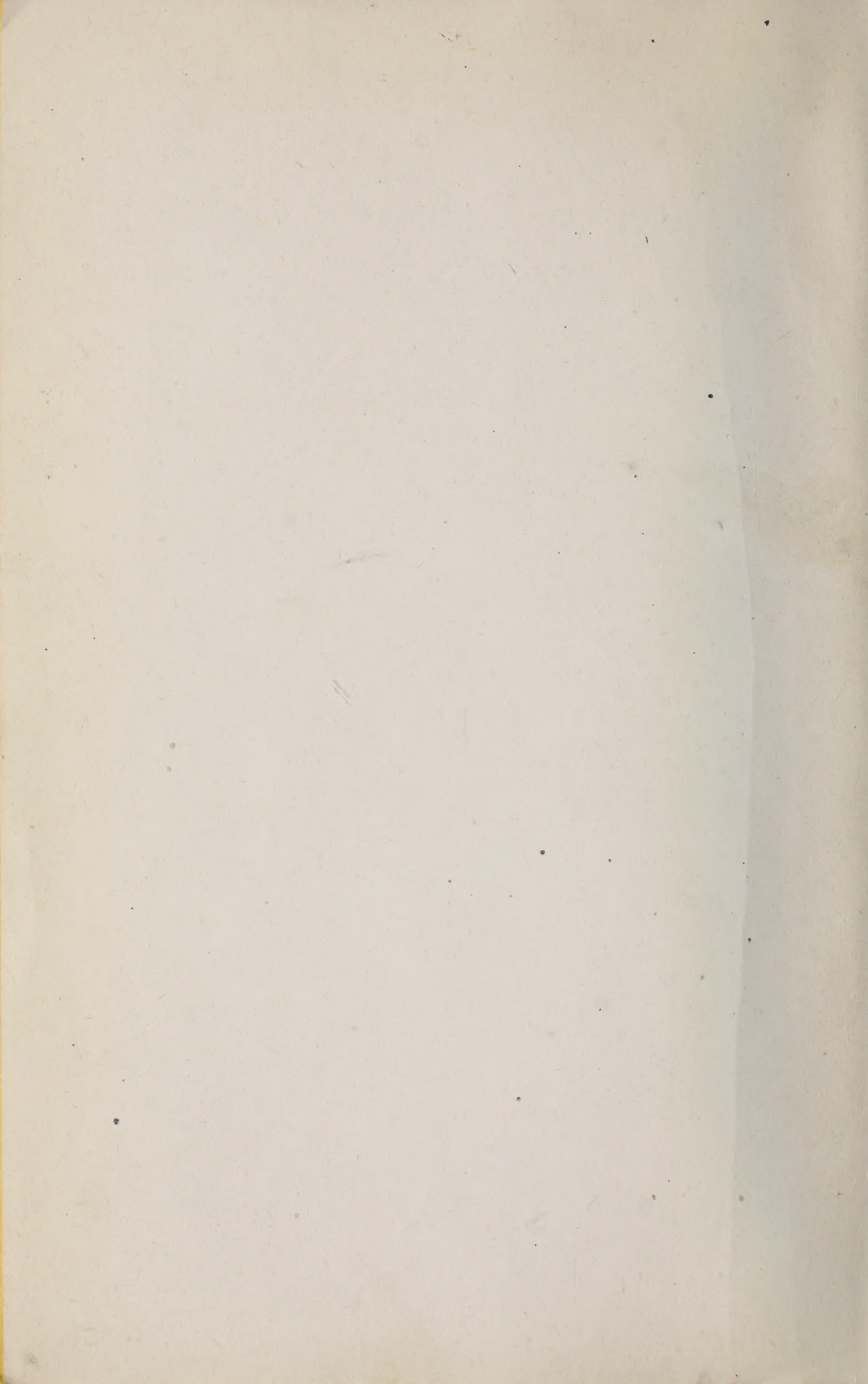
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UNITED STATES OF AMERICA.







MEDIUM THEOLOGY.

LECTURES

OF

REV. REUBEN BURROW, D.D.,

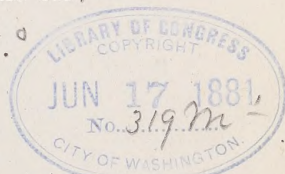
PROFESSOR OF THEOLOGY IN BETHEL COLLEGE FROM 1851 TO 1860.

WITH

AUTOBIOGRAPHICAL SKETCH AND SHORT ACCOUNT OF FUNERAL.

ARRANGED AND PREPARED BY HIS SON,

REV. A. G. BURROW.



"Truth not unfrequently forms the middle point between two extremes."—PASCHAL.

NASHVILLE, TENN.:

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DEDICATION.

TO THE SUBSCRIBERS TO THIS BOOK,

WHICH OWES ITS PUBLICATION IN LARGE MEASURE TO THEM, AND TO WHOM
THE PROPRIETOR ACKNOWLEDGES A DEBT OF PROFOUND GRATITUDE,
TOGETHER WITH ALL THE OLD FRIENDS OF THE AUTHOR,
AND TO ALL WHO SHALL PERUSE ITS PAGES IN
PRESENT OR FUTURE TIME,

I DEDICATE THIS VOLUME,

WITH A PRAYER FOR THE DIVINE BLESSING TO ATTEND BOTH THEM AND IT.

A. G. B.

PREFATORY.

THE following Lectures and Articles are the Author's own words, showing his style of writing, his thoughts and reasoning. The manuscripts are so marked. Most of the other Lectures and Articles are taken from the *Theological Medium*. The two on Baptism and the Holy Communion will be recognized by the readers of the Author's book on Baptism, as taken from that book. The former of these only has been abridged, but this has been done by way of selections and omissions, so as to preserve the Author's own words. The short article on Infant Salvation as Related to Justification and Sanctification is taken from the *Banner of Peace*.

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AUTO-BIOGRAPHICAL SKETCH OF REV. R. BURROW, WRITTEN JUST BEFORE HIS DEATH.

I HAVE consented to give these sketches by the request of some of my friends, who felt a wish to know something of my life and conflicts. I can well and truly say, in the language of one of old times, that few and evil have been the days of my pilgrimage.

I was born June 26, 1798, in Guilford county, North Carolina. My parents were poor, but industrious and of good character. They moved to Middle Tennessee, and settled in Bedford county in 1806 or 1807. The country was new, the advantages were few, and my opportunities of getting an education were very much embarrassed. We had preaching occasionally, but the morals of the community were not good. My early life was spent in sin and folly until I was about twenty-one or twenty-two years old. I had often been deeply concerned about my eternal welfare, and often made solemn vows, but as often broke them, until the year 1821. In the spring of 1821 I came to the Western District of Tennessee with the intention of making it my home, and pitched my tent on Clear creek, Carroll county, where I professed religion. When I left my father's house, in Bedford county, for the West, I left under a solemn vow to change my life and serve God the balance of my days. This vow I never broke; and, although I had no opportunity of attending church, or of any religious conversation with any one, I found peace in the forest, and there commenced my new life. In the summer of the same year I went back to Bedford county, and there joined the Cumberland Presbyterian Church by the agency of Father King.

That fall I was received under the care of Elk Presbytery, which met at Mars Hill, near Cornersville. The next spring

I was sent to the State of Missouri in company with Robert D. King. We were sent there to preach as circuit-riders, while the Rev. Finis Ewing was writing his course of lectures. I was placed on a circuit with John Morrow. The circuit was in Western Missouri, including the country where Lexington and Independence have since risen up. While on my way to the circuit from near Boonville, I fell into a state of gloom and despondency, and for about four days and nights I had no ray of light nor hope of heaven. I even doubted the reality of all things, and was for a time a miserable infidel; yet I prayed all the time and believed nothing. About the fourth day, after brother Morrow had preached rather a dull sermon, I was invited to conclude the services; and while trying to talk, ere I was aware of my own condition, God had raised me higher and filled my soul fuller of heaven than ever I had realized before. The congregation was stirred to its very depths by the Almighty; they were all moved, and at a call given, they all covenanted to seek God's mercy, and in the course of about two weeks the most of them made profession of religion. This was not only a bright day to me, but the days and nights were all bright to me for twelve months. Indeed, this was an ordeal which has done me good from that day to this time.

Captain William Jack, who became awakened on this occasion and covenanted with the others to seek life, did not find peace until about two weeks after this time of awakening. He came to a camp-meeting with his family, and after a struggle for life through the meeting up to Monday morning, he found peace—God blessed him. The people collected from the camps, and the excitement became so great that no congregation could be convened until night. This was a day of the Lord's power. During that year we reported over three hundred conversions from that circuit. The people were kind to us and gave us some clothing, such as they could make, and I received in money eight dollars for the year, and felt very well contented and thankful for that.

It was some time the same year I went to a camp-meeting near Boonville, and at the close of the meeting, Tuesday morning, my horse, through the neglect of some brethren, got out of the stable and ran away. After hunting him for two

or three days with no success, I shouldered my saddle-bags and set out for my circuit afoot. The distance was about eighty miles; the weather being warm, and the whole way being through extended prairies, my feet became very sore from travel. The second day, about 3 o'clock P. M., I entered the last stretch of my journey; it was a prairie of more than twenty miles. Here I toiled in weariness and pain until midnight before I reached a house on the other side where I could quench my thirst and rest my weary limbs. Here I was met by Captain Jack with a horse for me to ride on the circuit, and he went in pursuit of my horse, which he brought back in eight or ten days. Peace be to his memory, for he is at home with the Lord!

About this time it was contemplated by the McGee Presbytery to hold an intermediate session in Arkansas, and in the spring of 1823 the arrangement was made. The Rev. John Carnahan was the only minister we had in that country, and it being necessary to make out a quorum by the addition of two others from Missouri, the Rev. William Long, from Kentucky, who was at that time a missionary in Missouri, was sent to assist in holding that Presbytery; and to make out a third member, the McGee Presbytery decided to ordain Robert D. King, who was a licentiate from the Elk Presbytery. Consequently, King was ordained, and I was licensed by the McGee Presbytery in the spring of 1823, and I went with Long and King to Arkansas. We met Carnahan at the house of a brother Craig, near Batesville, on White river, and organized the intermediate Presbytery, at which there were five young men received under its care. Among them I remember the names of Black and Buchanan, who afterward became very useful and quite distinguished ministers of the Cumberland Presbyterian Church in that country. We held a camp-meeting at that place the same spring, and another in the latter part of the summer, which resulted in great good. After the business of Presbytery was closed Long returned to Missouri, where he remained for a time; Carnahan and King went to Arkansas river, and I remained in that section of country and formed a circuit, including the country about Batesville, where I continued to labor for several months, and

then went to join Carnahan and King. This was the first circuit formed by our people in that State, and such was the commencement of our Church there.

When I reached Arkansas river, I found that Carnahan and King had gone up the river as far as Fort Smith. I continued my pursuit, with the aid of some young men for guides, until I fell in with them near Fort Smith. Here we held a camp-meeting, which was attended with great good—many persons made profession of religion. From this place we went down the river about a day's ride to the next appointment, where we held a meeting of some three days' continuance, which was attended with divine favor. Here I was attacked with chills and fever, and became so ill that I was not able to travel on horseback, and the brethren being unwilling to leave me, bought a canoe to convey me down the river to the next appointment, which by the river was over one hundred miles. Carnahan and some others took the horses, and King and two young men with him navigated the stream. I suffered on this voyage, the weather being very hot, and having to sit and lie in the canoe under the heat of a hot sun. But we made a safe landing at Crystal Hill, about twenty miles above Little Rock. Here I obtained some relief by the use of suitable means, and was soon able to labor again. Here we held a camp-meeting, at the close of which King had an attack of fever, and I waited on him eight or ten days, when he began to recover, and I left him and went with Carnahan to a camp-meeting on White river, the same place where we held one in the spring. This was also attended with great favor. At the close of this meeting I set out for Missouri, as the time for the fall meeting of McGee Presbytery was drawing near. The distance to the nearest part of the State was one hundred and fifty miles, through a dreary country. My horse was taken sick the first day, and after walking and driving him over one hundred miles he died. I then got a friend to aid me the remainder of the way to the neighborhood of St. Michael, where I met with brother Long at a camp-meeting. This was in the old French mining country. At the close of this truly interesting meeting, brother Long packed his baggage and mine on

his horse and we both walked. In this manner we went on our way to upper Missouri, where the McGee Presbytery was to convene, in the neighborhood of Boonville. I was taken sick the evening of the first day, and it became necessary for Long to leave me, as there was an appointment for a camp-meeting on the way to Presbytery, which he was obliged to attend. I remained several days after brother Long left me before I was able to travel, and even before I was clear of fever, I started on a borrowed horse to go the balance of the way to Presbytery, which was yet over one hundred and fifty miles. My fever returned, and I became very sick and feeble, yet I imprudently continued my journey until I reached Presbytery, which was on the first day of the meeting. Here I remained until I thought myself able to travel, when I bought a cheap horse with what money I had brought with me from Tennessee, and what had been given me in my tours, and King and I started for Tennessee, where we arrived in due time. Having had to buy a horse, I was necessitated to borrow money to pay my way home, which I obtained from brother King. These were my first labors in the cause of the Lord.

After my return from Missouri to Tennessee, I was ordained by the Elk Presbytery, and directed to travel and preach as a circuit-preacher for one year. My bounds were the counties of Maury, Bedford, Giles, and Lincoln. In those days camp-meetings were very common, and a vast number of people throughout the land professed religion. There was in the midst of the excitement an exercise called the *jerks*. It was not confined to persons claiming to be religious, but irreligious people were as often the subjects of it as any others; consequently, it was not taken to be an evidence of true piety in any case by considerate persons; it was manifestly a very strange and mysterious exercise. When my time closed on this circuit, I was permitted to travel more extensively, without being restricted to any designated bounds or field of labor. This continued till the year 1826, as well as I now remember. About this time our highest Church judicature devised the plan of a manual-labor college, which was located at Princeton, Ky., and a number of agents were

appointed and sent to collect means for this purpose—the Rev. Albert G. Gibson and I were directed to the Carolinas. Accordingly we started and made our way through East Tennessee and West Virginia into North Carolina.

At this time, our ministers actively engaged in the ministry in this part of Tennessee were George Donnell, Samuel Aston, Abner Lansden, Wm. Smith, and two of the brothers Tate. In concert with these brethren we labored in East Tennessee, and apparently with good success; but in collecting means for the college, we had very little success. East of the mountains we could do but very little for it, as we had no organized churches there; consequently, we ceased our efforts for the college, and set our minds wholly on preaching the gospel. Our course was eastward through North Carolina to the sea-coast, and thence into South Carolina by the way of Newbern, Wilmington, and Fayetteville. After spending some time in South Carolina, we went through North Carolina into Virginia, where we spent some time, and then returned to North Carolina again. Having been out over ten months, we set out for the West. On our way East, we had left an appointment for a two days' meeting at Abingdon, Va., and an appointment for a camp-meeting near Greeneville, East Tennessee, to be attended to on our return home. On reaching Abingdon, we met with brother Aston. The services commenced Saturday and continued till Sabbath evening; the attendance was good and the excitement very great.

I will mention one circumstance which occurred at this time. There was a note placed in the Bible directed to us, which we found at the evening service. The writer requested us to pray for him, and stated that he would make himself known in due time. After service closed this young man met us near the pulpit, and informed us that he wrote the note above named, and said his name was Samuel Sparks. We gave him some words of counsel and went to our lodgings. We had just seated ourselves, however, when we heard a rap at the door, and an elderly man entered and requested us to go to his house. When we reached the house, we found it filled with penitent sinners, pleading with

God for mercy, and our young man, Sparks, was one of the number. We continued with them until a late hour in the night, and then left them with a promise to meet them early next morning. Next morning we met them, and after some time spent in prayer and exhortation, we left for the purpose of going to our camp-meeting near Greeneville, seventy-five miles distant. Early in the meeting the young man Sparks and another young man came to the meeting; they had come afoot. They both professed religion, went back to Abingdon, and promoted the revival in that place with good success, and many professed faith in Christ. Our meeting in Greene county was surely attended with the blessing of the Lord, and many found peace.

From this we made our way through East Tennessee homeward, attending camp and sacramental meetings on our way.

When the old Synod met we made our report, paid over what money we had collected for the college, received some reprimands because the sum was so small, but received no money to pay expenses—no, none; and we received but very little at the meetings which we attended.

After a short stay in the West, I went back through East Tennessee to North Carolina and Virginia. As I cannot give anything like a minute detail of events, I will briefly say that this visit to that old country was attended with great and good results, so far as I could see and know. I, however, never made any effort to organize congregations east of the mountains, though often solicited to do so.

On my way home from this tour, I called to see my young brother Sparks, of Abingdon, and found him ready to come westward with me; but having no horse, we put our baggage on my horse until we reached East Tennessee, where we got some assistance from one meeting to another until we reached West Tennessee, where he joined Presbytery, and was educated by the Winchester church. He was in due time licensed and ordained, and became a man of fine promise; and some time after our return from Pennsylvania he went to that country, and finally joined the Presbyterian Church—under what circumstances I will not say.

I continued to travel as a kind of missionary until the winter of 1828, when I was married to Elizabeth Bell, near Salem, Franklin county, Tennessee. After this change in life, I was more local for about two years, only preaching on Sabbaths, except on camp-meeting occasions.

In the fall of 1829 we moved to West Tennessee, then known as the Western District, and settled near Denmark, Madison county.

Between this time and 1831 there was a correspondence commenced and carried on for some time, between some Presbyterians of Western Pennsylvania and Dr. Cossitt of our Church, at that time President of Princeton College. They requested that some of our ministers should be sent to that country to preach our doctrines, and, if thought proper, to organize churches there. Accordingly, our General Assembly, which had in the meantime been organized, sent five ministers to spend some time in that country. Rev. Messrs. Alexander Chapman, Alfred Bryan, John Morgan, Robert Donnell, and myself were sent in the spring of 1831. A. Chapman, A. Bryan, and J. Morgan went on through Kentucky and Ohio, and I fell in with brother Donnell in Northern Alabama, and we went through East Tennessee, North Carolina, Virginia, and Maryland. Our journey was not hurried, as we preached often on the way. In North Carolina we spent some time, in Guilford and Rockingham counties mainly; and now, while I pen these lines, I feel constrained to say the power and goodness of the Lord were graciously manifested in the awakening and conversion of many souls. This was my third visit to that country, and I have made one more.

When we started for Pennsylvania, some friends followed us with an urgent request to attend a camp-meeting in Caswell, which we consented to do, and then departed for Pennsylvania, where we arrived the first week in September, this being the time agreed on for holding a camp-meeting when we were all together. The meeting was in progress when brother Donnell and I arrived on Saturday. The congregation was large, and a great many families tented on the ground; the excitement was very general, and somewhere

near three hundred professed religion at this meeting. The second camp-meeting was attended with similar results; as indeed were all the services we attended in that country. Here we organized churches and have a large membership at this day. Toward the latter part of October, brothers Chapman, Donnell, and myself set out for home, leaving brothers Morgan and Bryan there. These are all now dead.

Brother Donnell and I attended the Middle Tennessee Synod on our way home, which met in Lebanon. There was during the session a very interesting revival gotten up, which resulted well and many of the old citizens of that place professed religion, and joined our Church. This was the commencement of our Church in that place, with the exception of a few members previously collected. After Synod, brother Donnell and I parted, each for his home, after a long tour. In those days ministers in the Cumberland Presbyterian Church were not sustained by Church patronage, and the contributions from the people were very lean.

Somewhere about the year 1835 Father King made a tour, by the request of the General Assembly, to visit the churches generally; and it was thought best that some ministerial aid should be sent to Missouri to minister in his absence; consequently, W. H. Bigham and myself were sent out there by the Assembly. We continued our labors there until fall. We made the best use of our time and opportunities we could; and now I feel grateful to God for his manifold mercies on this occasion.

After our return home—in what year I do not remember, as I never intended to give any written statement of these matters and kept no diary or journal, and have consented only at this time to give this brief account by special request—the Board of Missions requested me to visit North Carolina to ascertain the prospects for organizing churches and of promoting the cause of Christ in that old State. I made the tour and reported to the Board at Lebanon, and they gave me one hundred dollars, which was the first money I had ever received from the Church for any of my tours and labors.

My report from North Carolina was that we had let the time pass by; and, moreover, that there were more inviting fields for us in the new countries of the West, where sectarian prejudice, though it may exist, is not organized as it is in older sections.

It only remains for me to narrate a few facts in relation to my connection with Bethel College as Professor of Theology. After the General Assembly gave up and despaired of success with the College at Princeton, Kentucky, they established a college at Lebanon, Tennessee, and created a Theological Department there, and the whole was placed under the patronage of the General Assembly. Bethel College was gotten up by West Tennessee Synod, and two Synods of Mississippi agreed to give their patronage to it. I was requested and appointed to take charge of the Theological Department, which I consented to, and delivered lectures to the students of divinity until the war.

I have endeavored to do all I could for the cause of Christ through the whole of my ministerial life; and although I have done but little, I do not know that I could make much improvement if I had the time to go over again, and do not see any important changes I would make.

From the Banner of Peace.

DR. BURROW'S FUNERAL SERVICE.

LAST Thursday morning, May 14, 1868, the sad tidings reached me at this place (Humboldt, Tenn.,) that the venerable man of God, whose name is at the head of this article, was dead; that his body would, in a few minutes, be at the depot on its way to McLemoresville, Tenn., for interment. Though we had been expecting, for several weeks, to hear of his death, yet language could not express the feelings of my heart on the reception of such unwelcome news. I met the body on its arrival, and accompanied it, in connection with four of the children of the deceased—Capt. John Burrow, Rev. A. G. Burrow, and the two youngest daughters. We arrived in a few hours at the point of destination, but, owing to the absence of some of the leading citizens to whom the dispatch had been sent, requesting preparations to be made for interment by the arrival of the corpse, the grave had not been dug, and, hence the funeral and burial-services were deferred till next morning, 10 o'clock, when a goodly number of brethren, friends and neighbors of Father Burrow, assembled in the Cumberland Presbyterian church. The corpse was placed in front of that pulpit where it had so often stood as a mouth-piece for God. The funeral-services were conducted by Rev. A. E. Cooper, in accordance with the request of the deceased. These two old brethren had lived for several years at McLemoresville in the most intimate and fraternal relations. The sermon was preached from 2 Timothy iv. 6, 7, 8. There was an impressive allusion made to the giant intellect of Dr. Burrow, its vast stores of useful information, his unblemished character, his ardent piety, and extraordinary skillfulness in the word of righteousness; the masterly and successful manner in which he always met and opposed error, coming from any quarter, taking off its false mask and dis-

covering its fallacy to the comprehension of the simplest mind; to the many and wearisome preaching tours he had taken, at one time and another, in the States of North Carolina, Alabama, Mississippi, Arkansas, Missouri, Pennsylvania, and his own adopted State, breaking the bread of life unto thousands as he went. He was in the ministry about forty years, with a success that has no parallel in his own or any other Church in his day. Dr. Burrow was a man of the simplest and most unostentatious habits; in his spirit, gentle and tender. The writer enjoyed the extraordinary privilege of being associated with this great and good man in 1866 in quite a number of protracted meetings in various counties of West Tennessee, that were attended with wonderful results in building up the Church and in the conversion of sinners. He was the most able doctrinal preacher I ever heard. I can truly say that I have never seen or read of any minister who had a higher regard for Christ, or a greater solicitude for the prosperity of his cause. When with him, I was always impressed that I was in the presence of one filled with the Spirit of Christ; hence, was always encouraged and strengthened. After the funeral-services were over, which were very interesting and impressive, the coffin was opened and we looked for the last time upon that face upon which we had so often seen the cheerful smile, but now cold and unmoved in death. We then followed the remains to the grave, where they were deposited by the side of his wife and two sons. While gazing upon this solemn scene, I thought of the blessedness he must be realizing, having been already recognized by his wife and three sons in heaven, as well as the multiplied thousands he had been instrumental in saving that were there also. For a time my soul was absorbed in deep thought about the precious reward of a faithful servant of God. I felt that I wanted to start with new zeal, increased vigor, and fresh courage in my Master's work and labor as I had never done before. To the ministry of the Cumberland Presbyterian Church I would say, Let us imitate this illustrious example and the Church will have a bright future, while her faithful ministers shall have a precious reward. We will go up to enjoy the associations of "Old Uncle Reuben," with all the happy millions who have

washed their robes and made them white in the blood of the Lamb, and sing the song of sorrows ended forever, where we shall forever contemplate the profound depths, the infinite heights, the constantly unfolding glories of the system of human redemption.

J. W. MORROW.

Dr. Burrow was one of the founders of the Church, as he has always been one of its lights. Strong in *physique* and mind, deep in voice, bright in the twinkle of his keen eye, warm in the grasp of his great hand, he was a man to conquer and to hold! Without pretensions to graceful oratory, he was full of the truth, and it made him free indeed! He had studied it long—by the fire-light in early days; by the roadside as he traveled from meeting to meeting; in his official chair of Theology; and in the judicatories of his Church. His mind was quick, analytical, and clear. His conception of the Cross and the remedial scheme for man was grand and wide; and when his soul and mind were warmed and fully expanded with the great theme, conviction came to sinners, high and low, and tears ran down the faces of strong men; the feeblest women became mighty in faith, and the hope of the Christian swayed every breast. With the drill of the gospel and the hammer of truth he went out into this world's great quarry; he tore from their foundations in sin the old sinners and great sinners—the bowlders of sin—he broke them, he polished them, and placed them in the walls of Zion. For fifty years he has been building on this wall. Well done, faithful old man of God! From labor to refreshment you go! And the sweet memories of thousands upon thousands of hearts in the Church you loved and served so well will enshrine your name.

W. E. W.

SECTION I.

LECTURE I.—NATURAL RELIGION.

NATURAL religion is that knowledge which we have of God derived from the works of creation, together with our obligations to him and our fellow-creatures. That we can have some knowledge of God from his works, can only be called in question by such as deny the truth of his word; for it is very manifest that the heathen—the Gentiles—had some knowledge of him, unaided by revelation. And this knowledge of him does not appear to have been confined to a part, but extended to all. “Because that which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”—Rom. i, 19, 20. Paul says they had this knowledge of God from the creation of the world—from the beginning; “for God hath shewed it unto them.” The knowledge which they had of God extended to invisible things of him—to his perfections, even to his eternal power and Godhead. And he expressly tells us that God gave them this knowledge that they might be left without excuse in the day of judgment. This knowledge of God was given to all who lived before the time when Paul wrote, for they all lived under a like dispensation, except the Jews. It is moreover true, that all who now live beyond the circulation of the Bible and a preached gospel, are under the very same dispensation now that those heathen were before a written revelation was given. Again it is said: “For when the Gentiles, which have not the law, do by nature the things

contained in the law, these having not the law, are a law unto themselves; which shew the works of the law written in their hearts; their conscience also bearing witness, and their thoughts the mean while, accusing, or else excusing one another."—Rom. II, 14, 15.

The Gentiles are not only spoken of as having a knowledge of God, but that knowledge is given them by him—it is written in their hearts, and they have a consciousness of their obligations to him, and either feel clear or guilty before him. My purpose is rather to inquire into the utility of natural religion, than to prove its existence from the works of nature; for while the doctors of divinity have elaborated learnedly concerning it, they have said little or nothing as to whether it is of any real benefit to mankind; for if it be of no benefit to the souls of men, it must be more a matter of speculation than otherwise, and more worthy the attention of naturalists than theologians. That there is such a thing as natural religion, has been conceded by all, and warmly defended by many of the most renowned divines of the world, and while it is admitted to be the foundation of revealed religion, little or nothing has been said as to its utility and design.

I shall take the position that it differs in no essential respect from revealed religion, but is in all its essential elements the same. Natural religion was gracious in its design and organization, and manifestly so in its development to mankind, "for God hath shewed it unto them that they might be without excuse." The plan of salvation is but one, God is its author; he designed it for man, and evidently for his good, and if it is of God's own planning, Christ and his blood and the influence of the Holy Spirit must be its vital elements as truly as they are of revealed religion. This must be true, if revealed religion is founded upon natural religion, as theologians have admitted. No sound divine will contend that a religion is of any value to the world, which leaves mankind in a helpless condition; and such was evidently the condition of the world before a revelation was given, and also where there is none now, if natural religion did not contain all the essential elements of the present plan

of salvation by grace. Whether the religion be natural or revealed, we know of no possible salvation except by free grace, flowing through Christ, the promised seed. Now, if it is true that there is no other name given under heaven through which mankind can be saved, it must be true that none ever were or ever will be saved under the dispensation of natural religion, unless it is the same with revealed religion, and embodies all the saving and essential grace thereof, and especially the influence of the Holy Spirit. The doctors of divinity have manifested great timidity in approaching this subject, unwilling, it appears, to admit a possible salvation on the one hand, or to deny it on the other. Some of them, however, have admitted enough for my purpose; they have admitted that God had elect ones under the dispensation of natural religion, and that they were saved by grace, and at the same time have concluded that God has left us in the dark as to how they were saved. I will here submit an extract from the lectures of George Hill, D.D., to his class, pages 614-15.

“With regard to those in ancient times who knew nothing of the Jewish law, and those in modern times to whom the gospel has not yet been published, we feel a greater difficulty, at least we do not find ourselves so far enabled by Scripture to explain in what manner they can be saved. For although it is impossible that they could attain by any ordinary means that knowledge which is essential to faith in Christ, yet it is contrary to what we account the fundamental principles of Christianity, to believe that their actions, however useful to society, and however highly esteemed by men, possessed such a degree of perfection as to entitle them to acceptance with God. But it does not necessarily follow from the principles which we hold, that all such persons are finally condemned, because we can conceive that God may in some extraordinary manner convey to the souls of those who are to be saved that knowledge which he did not afford them the outward means of acquiring; and we are disposed to consider Job as an instance of this kind presented to us in Scripture; a man who appears to have had no acquaintance with the Mosaic dispensation, and yet who attained such an eminence of virtue

as is honored with the Divine approbation, and who discovers such an assured hope of a final deliverance from all the evils of sin, as implies that his soul was illuminated with more than human knowledge. There are numberless ways in which the Father of Spirits may extend the knowledge of Christ to all those whose names enter into the decree of election, whatever be the circumstances in which they are placed; and we need not be surprised that the Scriptures give no aid to our conjectures as to the time or the manner of their illumination. For it may be observed in general, that while we are fully instructed in every thing which can serve to direct our conduct, we are kept in the dark as to every thing that may serve only to gratify our curiosity; and with regard to this particular point, it appears that the Scriptures give us no light; for this reason, that the condition and the fate of persons, who are not favored with the outward means of knowing Christ, form no rule to us who enjoy them. Whatever extraordinary revelation the mercy of God may vouchsafe to men in a different situation, our advantages serve at once to point out our duty, and to set bounds to our expectations; and all that concerns our everlasting peace is couched in the spirit of those significant words which our Lord puts into the mouth of Abraham as an answer to the request of the rich man, who asked that Lazarus might be sent from the other world to his father's house to testify to his live brethren: they have Moses and the prophets, let them hear them."

Here is a fair admission that Job was saved, who had no knowledge of a written revelation, as well as all others whose names enter into the decree of election, but how they could be saved the writer does not know, and concludes that God has left us in the dark. To my mind this subject is not left in the dark, and was not altogether so to the doctor; for he admits the fact that Job, as well as all other elect persons in all time who have not the outward means of knowing Christ, are saved by a divine illumination, and this illuminator is no other than the Holy Spirit, operating through the one only covenant of grace, and Jesus Christ the covenant head. All those who hold to the decree of election, and a certain

number ordained to eternal life, believe that they are saved by a divine illumination, regardless of time or place; and if there is such a divine illumination given to the elect through Christ and his atonement, even where there is no written word or preached gospel, may it not be true that if Christ died for all, all have this divine illumination through that gracious medium, and have, consequently, the means of a possible salvation, though they live under the dispensation of natural religion? Enoch and Melchisedec, it appears, were favored with the same illumination that Job was, while it does not appear that they were more favored with the outward means of grace than he was. But we are told that it does not concern us to know how such persons are saved, or how infants are saved, and that God has seen fit to withhold this knowledge from us and leave us in the dark. I think we are deeply interested in knowing whether there is a possible salvation for others, as well as ourselves, and that we must, and do know, that God has only one great plan of saving sinners. We are taught in the Scriptures that all are fallen, depraved, and condemned, and also that none can be saved without the blood of Christ and the sanctifying energy of the Holy Spirit—condemnation must be removed and holiness be imparted, or there is no admittance into heaven. The plan of salvation contemplates the removal of condemnation from the guilty and pollution from the unholy, and to effect this, both the atonement of Christ and the energy of the Holy Spirit are essentially necessary, as well where the gospel is preached as where it is not; consequently, in every age and place where sinners have been saved, we are certain the benefits of the atonement have extended and the Holy Spirit has operated, and this must continue to be so while the plan of God continues to be the same. If we believe that all infants, who die in a state of non-age are saved, we certainly claim to have some evidence on which that faith is founded, and we know as well how they are saved and through what plan, as we do how we ourselves are saved. That infants who die in infancy are saved on the same plan, both where there is and where there is no preached gospel, cannot be disputed on either the ground of reason or Scripture; and that they

are saved, is fully demonstrated from the spirit of the language of our Lord, who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Natural religion has been long spoken of as a barren waste, where mankind are left to their own reason and depraved nature, unaided and unpitied, and cut off from the means of a possible salvation, and left to grope their way to hell. Divines have manifested a proneness to limit man's salvation to the circulation of the written word, while the written word authorizes no such conclusion to my mind, but teaches the very reverse, as I have shown. We hazard too much in limiting the salvation of our race to a written revelation; precious as it is, we have no authority for it, for the Word of God is against it. Nor can we fix any standard of knowledge to which all persons must come before they can be renewed by the Spirit; nor do all in Christendom come up to the same standard of theoretical knowledge before they are regenerated. Multitudes, doubtless, are renewed by the Holy Spirit and love God and finally enter heaven, whose attainments in knowledge in this life are very low. God evidently designed the great plan of salvation to be universal, and adapted it in its provisions to the world in its variegated form. This view of the subject does not supersede the necessity and propriety of a written revelation and a preached gospel, for as much as God gave a revelation to the world by parcels, and from age to age, when there was before he gave it, either in part or in whole, a possible salvation in the world, and some were made partakers of it; this he evidently did not do to make that possible which was so before, but to make it manifest, and to increase the light and to afford the best means for the improvement of virtue and morality.

The admission that God is the author of natural religion, and that he introduced it for the benefit of mankind, whose wants he fully comprehended, is sufficient to prove its utility and real adaptation to the condition and wants of the world at the time; and one single case of salvation under such dispensation demonstrates that it contained all the essential elements of the real plan of salvation, and could not be different in its provisions and essential influences from the

plan revealed. In this opinion, I am the more fully confirmed by the declaration, "that there is no other name given under heaven among men whereby we can be saved, but the name of Jesus, who is the only rock of our salvation." Nothing can be more absurd than to suppose that God has had two or more schemes of salvation for the work, or that he introduced a scheme at any time for the benefit of the world and made it to depend entirely upon the reason of man, unaided by divine influence, when he knew that reason is utterly incompetent to reach its saving benefits. For if man is now, since a revelation is given, incompetent to reach its saving benefits, he certainly has always been so since the fall, and to give him a religion and withhold the essential means of its efficiency, amounts to a contradiction, and is the same as no religion at all. The supposition that the salvation of the world depends entirely upon a written revelation, attaches truly a very great importance to the word, but may it not be carried to such an extreme as to detract from the influence of the Holy Spirit, and throw man upon reason? There is no propriety in detracting from either—let both have their place and importance in the plan of God. Revelation has enlightened the world, improved its morals, and greatly extended Zion, but as the ways of God are equal, and he has no pleasure in the death of the wicked, thousands of souls will have reached heaven by virtue of the blood of Christ, applied to them by the Holy Spirit long before the written law and preached word reaches the place of their former abode in this world, and it will be seen that they stand upon the same rock with those who were saved in a gospel land, and were justified by the same righteousness, and washed from their sins with the same blood, applied by the same Holy Spirit, and will give glory to God and the Lamb, who liveth forever and ever. The difference between natural and revealed religion consists alone, as I conceive, in the letter, and not in the spirit; and revealed religion is founded upon natural religion, and gives a fuller development of it, and sheds a light upon the plan of God not known before as it is now revealed unto us by his holy prophets and apostles. But none of us now compre-

hend it all, nor can we tell what is the least degree of knowledge which God requires of his redeemed creatures in order to be saved by the blood of Christ. We confidently believe that he has in time saved multitudes who had much less theoretical knowledge of the plan of salvation, and of justification by the righteousness of Christ, than many of us have who are yet in our sins in this gospel land, with our superior knowledge, for none can tell each degree of knowledge which God requires from the infant and idiot up, in order to salvation. But it becomes us to know that God has provided salvation for the world in one great plan, and the means of its application under all dispensations, and that the plan and the means of application are adapted to the world in all its diversity, for whom the provision was made; and that he, moreover, has graduated the condition of salvation accordingly, and requires of his creatures according to the gift; and as the light is increased, the responsibility is increased with it, so that God's ways are seen to be equal. The declaration of the Lord is, "that he has no pleasure in the death of the wicked, but that he turn from his evil way and live." Without Christ and the Holy Spirit, natural religion is nothing and revealed religion is nothing, for, deprived of these, none can be saved, with these all can be saved; and if they are not when God shews it unto them and writes the law in their hearts by his Spirit, then they will be without excuse before him in the day of judgment.

To us there appears to be many things in nature which are not equal, and especially among men, yet God declares his ways to be equal, which must be true. As we believe this declaration to relate mainly to the eternal destiny of man, we are led reasonably to the conclusion that this equality will be made manifest in the day of final retribution, when God will judge the world in righteousness, and reward every man according to his works and opportunities in this life. If it were so that one part of the race has been provided for, and the means of a possible salvation afforded, while the other part have none, we must, of course, see that these being the ways of God, they are not equal, as the condition of the one part is in no respect equal to the other, and

the only sense in which we can conceive of any equality in the day of retribution would be to excuse the party not provided for, and who had no opportunity of being saved, and leave them to wander through interminable mazes. But we are certain that God's ways are all equal, however unable we may be to comprehend them, and, having provided salvation for all men and the essential means thereof, whatever may be the advantage which one portion of the race has over another, God is able to make up the deficit to the other part, by giving them greater light in some other way, so as to make all things equal. If, therefore, Jesus Christ tasted death for every man, it is certain God provided the means of a possible salvation for all, and if, as we see, that one part of the world had no written revelation, it is fully competent for God to make up to that part that lacked, by giving to them more of the influence of the Holy Spirit, so that all men shall, in the day of judgment, acknowledge the truth of what God hath said, and say, Thy ways are equal: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." That all sane men, from the creation of the world to this time, have some knowledge of the being of God, is what the Bible teaches; and this knowledge they have, both by the light of nature and the light of the omnipresent Spirit, who writes it in their hearts and shews it unto them. As Paul says, "Yet many of them, when they knew him or his being, glorified him not as God, but changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and to four-footed beasts, and creeping things." While it is true, undeniably so, that idolatry abounds where the Bible is not, and the multitudes have only the light of natural religion, this cannot be the result of natural religion, any more than similar evils are the result of revealed religion, for God cannot be the author of an institution which must and will favor such results; and surely he is as much the author of the one as of the other; both are from him, and revealed religion is only a clearer development of natural religion, and objections against the one cannot fail of being such against the other. We find a vast amount of idolatry where the light of revelation shines, and, although

it may not be as gross in our estimation as the worship of four-footed beasts and creeping things, it may be equally odious in the sight of God, and he may as righteously exclude the votaries from the kingdom of heaven. Men, in every age and country, are worshipers; they will, they do worship, and while some worship the Host of heaven, or the likeness of men and beasts, others worship mammon in every shape and variety, and that, too, under the full blaze of gospel truth; yet no one will pretend to excuse them on the ground that they know no better, and allege that they are sincere and truly devout. Paul says of those heathen idolaters that they did know God, but when they did, they glorified him not as God, but became vain and foolish, and made and worshiped idols; and those who worship idols in Christendom know God as he is revealed in his Word, and they glorify him not, but, in the vanity of their minds, they worship every thing but God. No one, as I conceive, can well defend the truth of revealed religion and deny that of natural religion, any more than he can defend the authenticity of the New Testament while he denies that of the Old; for as the Old and New Testaments establish the truth of each other, so natural and revealed religion stand or fall together; for they are one great plan of God, and ever true, and all the essential provisions contained in the one for the salvation of the world must be in the other, whether we comprehend it or not.

That which more particularly interests me in this argument and inquiry is to ascertain whether or not natural religion has been and now is of any vital importance to mankind, and to what extent provision has been made for the salvation of the world under that dispensation. It may be said this belongs to God, and is no matter of concern to us. This, however, carries as little weight with it, in checking my inquiries, as if it had been urged against inquiries touching revealed religion, because we are all as deeply interested in the vital elements of the one as of the other, and this will at once appear from the fact that they are a unit, and cannot be otherwise, as the covenant of redemption is but one, and Christ, the covenant-head, is the only Saviour of sinners, through whom all blessings flow. Now, as the present plan, made known to

us by revelation, is a full development of the old plan, which has extended at least from the first man down to us, we can but feel interested in the whole of it, for we must take all or none in this respect; and, moreover, we must take the doctrine of atonement as necessary for one and all, and the influence of the Spirit, without which none can be saved. These are all known, by the light of revelation, to have existed before they were revealed to us as they now are, and it is, moreover, revealed that some of the race were saved by them at an early day. But more: we are taught that Jesus Christ, by the grace of God, tasted death for every man, and certainly nothing more was necessary for any man, nor would any thing less be of any avail.

Theologians, however rigid in their views, have at least admitted this much: *i. e.*, that some were saved of both adults and infants, and some have gone so far as to admit that all infants who die in infancy are saved, irrespective of time or place, and have denominated them elect. This much admitted, shows that great good results to the world from natural religion, which is, in fact, the only religion for infants who die in a state of minority; and while it does save them, and has saved some adults, it opens the way, so far as men are concerned in the argument, for me to prove the extent of provision for all, as a doctrine which is not inconsistent with the character of the moral governor of the universe, and certainly not inconsistent with either natural or revealed religion, but fully proven by the Bible to be true. It has been supposed that some men have been disposed to reject the necessity of revelation and its teachings on the ground that nothing more is necessary for mankind than natural religion, but it is more likely to be true that all those who reject revealed reject natural religion also, and it may be that the main reason why many have rejected both, is because many of the teachers of religion have inculcated that both natural and revealed religion show that there is a certain elect number made certain of Heaven, and the rest doomed to perdition. They have concluded if this is so it will be so, and therefore they reject it all, and while they may claim to follow the light of nature, they only follow the lusts of the flesh. The

way to make men reject the Bible and turn infidels, is to make them believe that the book called the Bible teaches that God, who made the world and all things, made a certain part of the race for hell, and passed them by and doomed them, while he ordained the other part, which were equally as vile by nature, to everlasting life. If this were true, we might say, Let us eat, drink, and be merry, for to-morrow we die. But not so, for it is said in his Word, "That God is not slack concerning his promise, as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

That the ways of the Lord are equal, cannot be matter of doubt, admitting the truth of his Word, while it may be impossible for us to comprehend the method by which he adjusts and equalizes all things.

That revelation which bears upon its pages the divine impress of its gracious author, and has made its visible marks upon the world for good, is an increase of light and an additional gift of God to the world, needs no other proof than what has been seen and felt of its blessed effects; but this by no means gives any weight to the notion that a possible salvation was withheld from the world until it was given, or that salvation is limited, in any essential sense, to its circulation, but it affords additional evidence in the establishment of one great leading principle in the divine government: that the obligation increases with the light, and where much is given, much is required, and where little is given, little will be required, and where nothing is given, nothing will be required, which appears to make all things equal in the divine administration.

The parable of the talents sheds additional light upon this subject, and presents this principle of the divine administration with much force. We are told that the "kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods, and unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." This parable illustrates the great principle upon which God

deals with mankind: he gives to some more, and to others less, but to every one according to the ability of each; and this was done in view of a future reckoning upon righteous and equitable principles. We see, at once, that active improvement is required of that which was intrusted, and nothing more; and improvement was as important in one case as another, and certainly of equal practicability, for the gift to every man was precisely as his ability. Now, if this principle of the divine administration is true of the whole world—and who will venture to say it is not?—we have before our minds a possible salvation for all men, infants and all, in all ages, suspended upon the agency of each, from the greatest to the very least degree of accountability, even down to infants, where we cannot conceive of any, and the final reckoning is graduated accordingly, so that all are left without excuse; and the Lord's ways are seen to be equal. Moreover, in conformity with this principle of divine administration, it will appear evident that, as we are under obligations to God to improve all he has committed to us, it is, at once, our duty, as stewards of God, to impart the light of revelation to those who have it not, as it was the duty and privilege of those to whom it was first committed to impart it to us, and in this way God has appointed to give it to the world.

In a word: all the light which has been given to us is of use, and has been given for a wise and good purpose, and to be improved; for, whatever may be the degrees of Heaven's gifts, whether more or less, he has never given less than he saw would answer a good purpose, if well improved, nor more than was fit and right to be improved to a good purpose, and whether he speaks to the world in the voice of nature or revelation, requiring obedience, with sanctions of eternal consequences, he ought to be obeyed, and will hold us responsible for what he places within our power.

LECTURE II.—OFFICE-WORK OF THE HOLY SPIRIT.

FALLEN and depraved as we are, our salvation and deliverance from sin and all impurity depends upon the mercy of God. In the plan of recovery the Father is spoken of as loving the world and sending his Son to die for it, and the Son as coming obediently to do the will of the Father, and the Holy Spirit as sent to consummate this momentous work of grace in all its bearings. These three being one from eternity and immutable in all respects, can have only one will, which is known to us only in so far as it has been revealed. All outside of that is secret, but in perfect unison with the revealed will. From all this it will be seen that there is no less mercy and good will in the second and third persons of the Trinity than in the first. Whatever world, therefore, the Father loved, the Son redeemed, and the same is graciously cared for by the Holy Spirit, and will be attended to in due time in perfect conformity with the scheme of salvation. Although Christ tasted death for all and every one of the race, yet no true and sound Protestant can conceive of a possible salvation without the office-work of the Spirit. This is deemed essential by all. On the hypothesis, therefore, that Christ died for all, I shall proceed—

1. To show that the Spirit illuminates all. This could not be otherwise, as the Holy Spirit has no will different from that which is found in the two first persons of the Godhead. In the Scriptures of divine truth it is said “that light maketh manifest.” “For the Spirit searcheth all things, yea the deep things of God.”—1 Cor. II. 10. “But the manifestation of the Spirit is given to every man to profit withal.”—

1 Cor. xii. 7. "That was the true Light, which lighteth every man that cometh into the world."—John i. 9. "He will reprove the world of sin, and of righteousness, and of judgment."—John xvi. 8. The Spirit knows the mind and will of God in all respects, and his light being given to all, to every man that cometh into the world to profit withal, it would be most reasonable to suppose that all might be saved, and that such is the will of God. And if there were only one will concerned and consulted in the salvation of man, who could say from the authority of God's Word that all would not be saved? For certainly it is the will and plan of God that all men should be saved. "For this is good and acceptable in the sight of God our Saviour; who *will* have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. ii. 3, 4. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not *willing* that any should perish, but that *all* should come to repentance."—2 Peter iii. 9. While the Spirit enlightens every man that comes into the world, all that have life and being, and it is his will and pleasure to save them, as we have seen, yet all are not saved; some are evidently lost. Christ, however, gives the true and only reason why this is so. He says, "Ye *will* not come to me that ye might have life." From this it is manifest that man must also will his own salvation or he will not be saved, though God does will it. If man's salvation depends upon the influence of the Spirit and he wills it, he certainly gives the full measure, all that is necessary in the case, and withholds none. But if it were true that man has lost his will, and can no more exercise it in coming to Christ than he can by his own effort save himself without him, and yet cannot restore his lost will, is he justly chargeable with his own ruin? The reason why Christ redeemed man is that he could not do it himself, and the Lord willed his salvation. Then for the like reason, divine influence being equally essential and necessary, it is given to all to profit withal. But if there is yet something back of all this necessary to be done, which mortal men cannot do for themselves, and its ever being done depends on God the Holy Spirit, could he

truly will their salvation and not do it for them? To me it is apparent that the design and will of God being gracious, all impossibilities should be taken out of the way, otherwise the plan is not well adapted and is no possible scheme for us. Then, on the supposition that such a work is necessary in one case, is it not necessary, equally so, in all? This being true, could it be said of God that he willed the salvation of any one beyond the limits of such an influence and work? Certainly not. For he wills no impossibilities and commands none, and could inflict no righteous punishment in such cases. In all such cases where there are impossibilities in the way, they are to be removed by the competent power, and must be, or salvation is impossible. Such a work of the Spirit might be termed an *effectual call*, which either renders salvation possible or certain. It is said to render it infallibly certain in all cases, but all are doomed to perdition beyond its limits—none can or ever will accept offered mercy. Divine influence is just as essential as the blood of Christ, and none can be saved without its saving efficacy; but whether such calls are given unconditionally is seriously doubted and the proof is called for. Calls which are not effectual are termed common, and from all we can learn of them they are of no avail and never terminate in salvation. It is, however, said they leave such as have them without excuse, but how this can be when there was no gracious design in the giver is what we cannot see, and no one has been able to inform us. No such call has ever brought any one to Christ, and none can be guilty for not coming when they could not and the giver did not intend they should. Every call given by the Spirit is gracious in the design of the giver, and must be so or it amounts to no call. There are effectual and ineffectual calls, but this depends on other circumstances and not on the nature of the calls. Calls given by the Spirit are all given with a gracious purpose and good will, but none of them ever become effectual unless they are attended to and obeyed by those who are called. God's calls to the world are conditional, and faith in Christ is the condition on which this whole matter hinges and turns. Outside of this and contrary to it, we have no assurance from the Word of God

of any saving results. Why some turn to heaven and others to hell is either the fault of God or of sinners. No one who claims to have due reverence for the Divine Being will attribute crime to him, or in any sense fault him for the ruin of the lost; they are most assuredly their own destroyers. If, however, there should be any impossibilities in the way of man which he cannot remove, which can only be overcome by the Lord, should he fail to do it, man is not guilty—it was his misfortune and not his sin. In all the wide range of divine truth it cannot be shown in one single case where there is any responsibility or liability to sin, where the subject is either under the *fate* of necessity or hedged in on every side with the iron walls of impossibility. And certainly all hindrances of every kind which God knows to lie in the way of man's salvation he will remove or has removed. These have been provided for by Jesus Christ and by the Holy Spirit. Christ has done his work and the Spirit will do his. And if it was the purpose of God to save one responsible sinner unconditionally, irrespective of his free choice, and he could not in conformity with the plan be saved in any other way, then it was his purpose either to save all in that way or doom the residue to perdition without mercy. But if it was his purpose and plan to save conditionally, and that condition is a possible one—placed under the control of the subject—he will only save such as comply with it. An effectual call, as it is termed, if it be necessary in one case is so in all, and all must have it or their call is worthless. Those who believe in effectual calling cannot presume to think or say that any will or can be saved beyond its range—all is death beyond effectual calls. These calls are of course attributable to the Holy Spirit. It is his office-work, and man's salvation depends upon it, as we are told, and it is done on sovereign, absolute principles. It makes salvation both possible and certain. Then what does it consist in if it is anything more than the illumination of the Spirit? In answer to our earnest inquiries we are informed that effectual calling is this: "All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call by his word and Spirit out of that

state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace."—Westminster Confession, chap. x. Effectual calling, as here taught, is only another name for regeneration, for we are informed in the same connection, "that man is enabled to obey this call by the quickening and renewing of the Holy Spirit; he is both quickened and renewed, and in no instance does any one come to Christ and accept life until he is renewed." Though it is said "they come most freely, yet they are drawn and determined by almighty power." It is therefore most manifest that effectual calling, as taught here, is incorporated in the scheme of predestination and unconditional salvation, and constitutes the working power which consummates the entire scheme. According to this system it is plainly to be seen why some are saved and others lost. For all turns with effectual calling unconditionally given, and while the called obey and enter into life by the determination of the Almighty, the uncalled are equally determined to disobedience and perdition. For this determination of the calling power works both ways, for while it determines to give on the one hand, it determines to withhold on the other. Effectual calling is, therefore, out of place as an integral part of any other system of doctrine than rigid Calvinism. That is its home and place. As said before, God calls "even the very ends of the earth to look unto him and be saved," and the effectuality thereof depends upon the action of the heart and choice of the will. Our Lord truly said to the Jews, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." This has the semblance of effectual calling, taken apart from other portions of Scripture, but connected we have additional light. "And I, if I be lifted up from the earth, will draw all men unto me."—John VI. 44; XII. 32. Christ says

they must be drawn or they cannot come. Again, he says he will draw all men unto himself. Neither of these texts can have any reference to effectual calling, or they both have, one as much as the other. If the latter were so applied, it would favor, yea prove, universal salvation, for Christ was lifted up. This is not controverted. But universal salvation cannot be true, for some are already lost. I therefore come to the conclusion that effectual calling is not to be inferred from either passage, for both have the same features, only the latter takes the widest range, and includes all men in whatever was promised by the Son of God. The safe conclusion, therefore, is that the drawing of the Father and the Son cannot be in any essential respect different either in nature or degree from that of the Holy Spirit, for these three are one, and have one and the same good will. A well-adapted plan for the salvation of the whole world, including all the essential means of grace, and especially the promised measure of the Spirit's influence to profit withal, is substantially the whole sum of God's calling and drawing of men anterior to faith in Christ. Here it becomes effectual in regeneration and a new heart and not otherwise. For it is impossible for us to conceive the fitness of our Lord's rebuke of the obstinate Jews when he said, "Ye will not come to me that ye might have life," should there be one particle of truth in effectual calling as we have seen it. If they could not come to him without this call and almighty determination as in effectual calling, and he whose prerogative it is to impart it would not do it, how could they come, and how could they be chided or condemned for not doing so? Impossibilities in all cases constitute the best of excuses. Our duty and responsibility begin at the point and time of our calling, and especially is this true in relation to our eternal peace and happiness. All beyond this line is in the hands of God and under his control, while we mortals are not consulted. All the gifts bestowed on the race unconditionally and absolutely, are free and gracious and flow with infallible certainty, and we are never consulted in the case in the slightest degree. Such were the gifts of the Son of God and the Holy Spirit to enlighten the world. God loved

the world and gave his Son to redeem it, and the Spirit is sent to reprove and call it. Here is neither repentance nor faith, but those gifts flow to us unconditionally. Well has Paul said, "For the gifts and calling of God are without repentance."—Rom. xi. 29. Repentance and faith follow these and are made possible by them, being founded on them, but never precede them, nor constitute any condition of the bestowment. But in all cases where a new heart is spoken of and eternal life tendered, it is different, as repentance and faith are brought to view and required as conditions. The influence of the Spirit is to be cherished and improved; for it is said, "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you."—Prov. i. 23. If some have more and others less of the Spirit's influence, it must be in consequence of the improvement or the mis-improvement of each under such influence, as the Spirit is not partial in his gifts. The counsel is to turn at the reproof of the Spirit and he will be poured out; there will be an increase of light, and God will make his words known and eternal life sure. The only safe and scriptural view to be taken of this subject is that the Holy Spirit in his office-work illuminates the entire race with a most gracious design, as he could have no other, and this constitutes the only call of any avail. Nor will this be so and terminate well and result in eternal life, only as it is obeyed. The Spirit is omnipresent and moves upon all men every where, even to the ends of the world. There is no possible salvation without him, though the Bible were there and the gospel preached; but where he is and works for good, there is salvation though the written Word might be wanting. The influence of the Spirit and the agency of man are both requisite and essential in their place; one is the giving and the other the receiving power. It is said in the Scriptures, "Many are called, but few are chosen."—Matt. xxii. 14. "I have called and ye refused."—Prov. i. 24. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." The Spirit strives and calls. "Many are called, and few chosen" or saved. One main reason may be

given for this: the call was not heeded while the Spirit was resisted.

To say the least of effectual calling as taught in some instances, it has no tendency to honor the Lord, but has the opposite bearing, and must be erroneous and most pernicious. God, who is gracious and has no pleasure in the death of the ungodly, is represented as being pleased to withhold the very means on which salvation turns; he wills it and is pleased to do it, and it is said to be for his own glory. On the other hand, he works effectively, renews, determines, draws, and with almighty power brings others to accept of life. But stranger still, it is said "they come most freely, being made willing by his grace"—*almighty power*. All this is denied by the Lord. He disclaims such things. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

2. Next, I may remark, the office-work of the Spirit is to regenerate. This is a saving work. It gives a fitness for heaven, and differs from divine illumination in that the saving grace of God is powerfully revealed and brought to bear upon the heart. The old man is crucified with the affections and lusts, and the new man enthroned in the heart. "Christ is our life," and this is hid in God by the work of the Spirit in regeneration. Whatever agencies the Spirit may see fit to employ in this work, they are only instruments in his hands and nothing more, never constituting essential elements of the working power, for the Spirit may or may not use them as he may choose. Hence, the written Word and ordinances of the Church may be used, as they doubtless are in many cases, but not necessarily and invariably, so that none are regenerated without their use. And when used, they contribute nothing to the efficacy of saving grace or to the Spirit that applies it to the heart. He is competent and the independent giver of endless life. This is a great work, always bearing the divine impress, which is invariably left on the heart renewed by the Spirit. There is no space between life and death, a change and no change. We are either in one or the other of these conditions; either dead or alive, changed thoroughly or not

changed at all. This work is scripturally denominated a passing from death unto life, a resurrection, a new birth, a washing of regeneration, and this is done by the self-same Spirit. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord."—Titus III. 5, 6. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John I. 13. "We are born of the Spirit, changed into the image of God by the Spirit, and are all baptized into one body by the Spirit."—John III. 8; 2 Cor. III. 18; 1 Cor. XII. 13. No one can bear the image of God until the change is thorough, for he never impresses his image upon any unfinished work, nor can any one ever feel the witness of the Spirit that he is a new creature in Christ until he passes the ordeal and is such in fact.

3. But the office-work of the Spirit does not close here. He is a witness of his own work. He moved upon the broad face of the old creation and left his foot-prints on it, and fails not to give testimony to the new work of his hands in the day of his power. And as truly as we can know the reality of visible things by vision, we can know the reality of regeneration by the Spirit and the living God within us when we feel him. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. III. 16. "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. VIII. 16. If when our houses are empty we can know it, much more ought we to know when they are full. If we are children of God, he dwells in us and bears witness to make his presence known. If we have no evidence of this kind in our heart, it should never be taken as true that no such testimony exists, but that we ourselves are not the children of God or we would feel it, for he beareth witness with such, and the witness is true. The want of evidence in our heart that we are the children of God is the most reliable evidence that we are yet in our sins. The Spirit is as faithful in bearing witness as he is in doing the work. Let none, therefore,

flatter themselves that they have passed from death unto life, when their own spirit within them cannot respond to the Spirit of God that he is in them of a truth.

4. To comfort the hearts of God's people is also the office-work of the Spirit. John xiv. 16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." The future heaven of all God's people begins here, and manifestly begins in their souls at the time of their regeneration. Consolation flows from the Spirit, for the Holy Ghost is the Comforter. He dwells in the children of God forever. Christ says, "The kingdom of God is within you."—Luke xvii. 21. And Paul says, "It is righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 17. Christ having promised that he and the Father would make their abode with his people, we see that the other Comforter is the Holy Spirit. These three are the legacy of all such as love God, and where the fountain of life dwells there must be living joy, true comfort. Rejoicing Christians have been derided by carnal professors in all ages of the Church, and even hated. Nevertheless, these are the only witnesses of Jesus Christ, and no others have any scriptural evidence of their acceptance with God and future glory. None from this world have ever entered heaven who were not born of the Spirit, and none were born of the Spirit in whom he did not dwell and fill them full of God. And can it be thought that such have no comfort and joy whose hearts are full of the Holy One? Long has the adversary hated and fought against spiritual religion with his carnal influences, and with fearful success. How often has living joy in the hearts of the Lord's people met with repulses and stern opposition from the ministers of the sanctuary, who have brought down showers of snow upon the holy enkindlings of the Spirit? Formality in the pulpit begets its like in the people and builds up formal churches—the sorest curse that ever befel any people. When the Scriptures of divine truth demonstrate so fully

that the heart born of God has the abiding of the Holy Spirit, how strange must it appear that any one claiming to be Christ should ever have denied God—the living God in the souls of his people and their consequent joy. As truly as the Lord lives in the universe, he lives in the hearts of his children, and will never leave nor forsake them. This is their fountain of life within, rising upward, the rock of their safety and assurance forever. “There is a river, the streams whereof make glad the city of God.”

5. It is the work of the Spirit to strengthen and lead his people to glory. The Lord hath said, “I will never leave thee nor forsake thee.”—Heb. XIII. 5. His care is tender and constant through life’s pilgrimage and his promise will never fail, “for he will keep that which is committed to his hands against that day.” The time of trusting in Christ is the time of sealing or confirmation by the Spirit, as Paul says: “In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory.”—Eph. I. 13, 14. Those whom the Lord seals, in them he dwells to guide, comfort, strengthen, keep, and save, that they may be with him and behold his glory. The work of salvation by grace is begun by the Spirit, and every work he begins he finishes. There are no failures; there never has been and never will be any. God never begun a work yet which he will not as certainly finish as he begins it. This is a most precious doctrine and full of comfort to the children of God in the midst of foes and conflicts. “I will never leave thee nor forsake thee,” but abide with thee even to the end, is the sure promise of the Lord. He was with Daniel in the lion’s den, with the faithful in the heated furnace, and with Paul and others in prisons and conflicts, working mighty deliverances. The constant presence and indwelling of the Holy Spirit is as much the object of faith when the heart trusts in Christ as Christ himself, and is as fully secured to do all his work in the plan. And although this may not be developed to the mind of the believer at the time he trusts in Christ, it is an essential element of the plan, and is at once the soul’s

voucher for heaven. The contrary of this opinion is all gloom and uncertainty. There is no comfort to the heart, no strength in trials, and no victory in our contest with the world, the flesh, and Satan. But if the mighty One of Jacob is with us and in us, our cause is safe and the crown sure at last. Help and guidance in every time of need is the excellency and glory of the scheme of recovery. The Holy Spirit as the divine reprover may be and has been repulsed and grieved from the heart, but when has he ever left the Christian heart in which he once dwelt? There are general providences, but this is special in the true sense. It is God in the heart as in a temple, making himself known and felt therein. The mysterious and sublime doctrine of the Trinity shines out as brilliantly in this view as in any other. Each person does his work. The Father sent the Son, who finished his work and ascended never to suffer again. The work yet to be done is with the Spirit, who will finish his before he leaves. And here let me say, whenever and wherever he applies the blood of Christ, its virtue to save will be fully tested, and the end thereof will be eternal life without a failure, for the efficacy of the blood and the power of the Spirit are competent and the work will be done.

6. Furthermore, it is the office-work of the Spirit to give fruitfulness and prosperity to the Church. Christian fruits are the fruits of the Spirit. These are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." I do not intend to say that these fruits are alike abundant in all regenerated persons, but that none except such ever yield them. The opposite of these is the yield of the flesh. While such fruit is of the Spirit, we are to work out what he works in us, to walk, and live, and war after his holy influences, or we shall be barren and unfruitful. But is it so that the unfruitful have any evidence of their acceptance with God? or give any to the Church and the world? Surely not, for barrenness is as reliable testimony against the goodness of a tree as good fruit is of its goodness. "Make the tree good and the fruit will be good," said our Lord. There will not only be fruit, but it will be good. The tree is known by its fruit. The

inquiry may be made, Is good fruit the fruit of the Spirit—such as love and joy—the condition of salvation, or any part of it? The answer is, as it must be, in the negative. This fruit, and especially love and joy, is not only that of the Spirit but of the regenerated heart, and could never be required of an unregenerated person in the exercise of faith in the Son of God, which is the condition of salvation. To love God with all the heart and our brethren as ourselves is the sum total of religion, and could not be required as the condition of any thing from unregenerate persons. The condition would not only be impossible, but it would be equal to the consideration tendered, if not the very same. The fruits of the Spirit are required of Christians, which is compatible with their new nature, but not as any condition of life, as they have this by their spiritual birth and union with Christ at the time. The condition of salvation cannot be salvation itself, or the exercise of a new heart filled with the Spirit, which is its equivalent. It must be something else very different. A new heart is the thing wanted; heaven and glory depend upon it, and if the sinner must love God as the condition of it, and his salvation depends and is suspended on it, who does not see at once he must be lost? for this condition would be identical with changing his own heart or that the Lord do it unconditionally. Good fruits and good works are required of Christians who have the Spirit of the Lord, but never is their certainty of heaven suspended on these. Their certainty became a fact at the time of their spiritual birth, when Christ became their life, and this being hid with him in God, when he appears they shall appear with him in glory. These fruits have their use and reward as such in many ways. They are useful to the Church and the world as light and salt, and doubtless our own comforts and joys in this life are closely connected with them. There may also be a reward in the next life, as God has promised to reward every man according to his works. But salvation is no part of that reward, as that is of grace and is the gift of God. All good may be ascribed to God, and ought to be, and good people are his instruments in the conversion of the world. When holy men of God spake in

former days, they spake as the Spirit gave them utterance. When the apostles preached Christ and the resurrection, it was in demonstration of the Spirit and in power, but God gave the increase. Every good and perfect gift comes down from the immutable Father of light. We must have the Holy Ghost in our hearts and enter the pulpit with him there, that he may stir us to rouse a slumbering world and warm a cold-hearted Church. Our success in bringing souls from darkness to light and from the dominion of sin unto God, depends more on the holy unction than stern orthodoxy, or our natural or acquired abilities. These are not to be despised, they are good in their place; but destitute of the Holy Spirit, no man can accomplish good in this work. His presence and aid are as necessary as life to action. In fact, God's words, to have power and burning heat, must be spoken by himself though he should speak through us. A living minister is one who is filled with the living God, and the outgoings of his full soul are the outgoings of God from his heart to other hearts. In this way God is seen and felt in the Church and the world, and his kingdom extends over falling powers. If at this day and time men's hearts are not inspired as were the apostles; and their hands strengthened to work miracles, yet the constant presence of the Holy Spirit is no less necessary and no less certain, and his gifts are indispensable in all the Church, for no Church can prosper unless the living One is among the candlesticks to replenish them with oil. Lord God, give us the Holy Spirit in our pulpits and Churches, that we may live and prosper and not pine away and die.

LECTURE III.—GOD THE CREATOR.

1. IN approaching a subject so profound and incomprehensible, while there is a feeling of deep anxiety to say something, there is, at the same time, a conscious feeling of inability to add any thing to what has already appeared in numerous theological works, written by the wise and learned of former ages. All, however, are ready to admit that the subject remains unexplored beyond a certain limit, and must of necessity so continue. There is, however, one reason, at least, which prompts me in this effort, namely: different minds think and say the same things in different forms, which may render good service to some of the race, being, in some way, better adapted to their own way of thinking. There will be no attempt at either argument or proof, to establish the existence of God, inasmuch as no inspired man has ever made an attempt of the kind, and set any such example with design. It is a matter of some surprise that neither prophets nor apostles, in all they have written, have ever made one attempt to prove that there is a God; nor has God himself done any thing of the kind. God speaks, and all inspired men speak of him as having spoken, which is all the proof that could be given that he who speaks is a living person. This is one of the self-evident facts which needs no proof, and where none can be given to make it more certain. It is at once addressed to the consciousness and universal conviction of all intelligent beings. Proof offered here, would be as useless and as uncalled for as proof to convince a rational man that he existed. We might be entertained and amused with such arguments; but if we doubted our own existence before, we should continue so to do after all the argument and proof which could be given. Much time and labor, in my opinion, have been wasted in attempts to prove

this self-evident truth, which required none, and was nothing bettered by it. This is, in fact, the very foundation of the whole temple of truth, upon which all truths are founded; outside of which, and independent of it, nothing can be established. We ourselves, who live, and breathe, and move, are, of all others, the last persons who require proof of the fact, and if we should require it, the labor would all be lost. At this very point we stand overwhelmed with this self-evident truth, that, while we are conscious of our own existence, we are equally certain that we were created by another—we have a creator. I take it as the foundation of all truth, and the predicate of all argument, asking no other proof than what I have in me and carry about with me, that there is a God. And it is seriously doubted whether there is an intelligent, conscious being in the universe that doubts the existence of the uncreated Jehovah, or needs any proof of the fact, other than that God has given him and interwoven in his very existence, and which he can no more question than his own being. Were it not so that we have some great leading, self-evident truths, which stand out and fasten universal conviction in the minds of all rational beings, it would be impossible to find any ultimate truth or to establish any thing. That with which we begin, and on which we build, must be an axiom admitted by all, requiring no proof. Take, for the sake of illustration, the following case. The globe on which we live and move is a reality, and we all know it, and we also know that there is a great light called the sun. These are facts never called in question, nor requiring any proof. But suppose these facts were questioned and proof demanded, how would any sane man begin? What proof would he present, and on what would he predicate it? He never could find any stand-point on which to plant himself, or any fact more self-evident than the fact to be proven: consequently, as a rational man, he must give up the case in despair, and turn off from the simple with disgust.

2. If any of the race have at any time called in question the essential existence of the Creator of all things, they were not fit subjects for the labors of rational men, nor would time be well spent with them; nor can it be shown that any of

that class have ever been convinced by all that has been written and done by men; the labor has been lost. I offer no proof to establish the existence of God, believing, as I do, that he requires nothing of the kind at the hand of any man. For, as I have said already, he has not made an advance in that direction himself, nor even affirmed it, nor has any inspired man, as recorded in the Bible, ever given to the world any thing more as proof than the announcement of the fact that God is and lives, and all beings and things are by him and for him. It must be, of all others, the most glaring absurdity to suppose that there is an omnipresent Being whose existence is not fully demonstrated by himself in a way to be known as no other truth is. He who formed the soul could and did form it to know him intuitively, or by his presence in it as truly as out of it. The admission that this foundation truth requires proof, other than has been stated, is a sacrifice not demanded by reason or righteousness; and such an attempt is no part of a minister's work. Hence, we take it to be an incontrovertible, universal, self-evident truth, throughout heaven, earth, and hell, disputed nowhere, except among men who have parted with their reason and are classed with fools, hopeless and lost.

The Psalmist says: "The heavens declare the glory of God: and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—Psa. xix. 1, 2, 3, 4. "The heavens declare the glory of God." His great power and glory are seen everywhere and in every thing, and we see it in our own frame-work, and feel it in our souls; as Paul has said: "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse."—Romans i. 19, 20. As the builder of a house is known by the house he built, so God is known by his works; they declare his power and Godhead in the cre-

ated universe. And, in addition to this, his living presence everywhere impresses this truth wherever he exists and moves, so that all are without excuse. Paul says God hath shewed it unto them, and they know it.

3. *Jehovah*.—This is one of the names given by the uncreated One to himself, and, doubtless, signifies as much as could be expressed in one word. This being, who speaks and says, I Am, I Am Jehovah, exists, has existed from eternity, will exist forever, is infinite in all his perfections and attributes, independent of all other beings, and the being who has a claim upon all others, and a right to their worship and adoration. Jehovah is his name, who is infinite in wisdom, omnipotent in power, omnipresent, omniscient, immutable, eternal, holy, just, good, and true, who is, and was, and is yet to come. When God spake unto Moses from the burning bush, and commanded him to lead his people out of bondage into the land of promise, and Moses desired to know his name, he answered and said, “I Am That I Am.” He then commanded Moses to say unto his brethren in Egypt that “I Am hath sent me unto you—that he was sent by the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob: this is my name forever, and this is my memorial unto all generations.”—Ex. III. 14, 15. This is the first time God has communicated this name to any of his people, as will be seen in Exodus VI. 3: “And I appeared unto Abraham, and unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them.” When God made and confirmed his covenant with Abraham, Isaac, and Jacob, he was known to them by the name of God Almighty, but when he was about to fulfil that covenant, first in the deliverance of his people from bondage and their induction to the land of promise, and next to prepare the way for the advent of his Son and the redemption of the world, he made himself known by his name Jehovah. From these names we are, at least, to learn two things: 1. That God Almighty is the covenant-making and the covenant-keeping One. And, 2, that Jehovah, at least, signifies that he faithfully performed all his promises. For although he is the same immutable One, when he made

the covenant he was known by his name God Almighty, but when about to fulfil what he had promised, he then, for the first time, made himself known by his name Jehovah. This I Am, who sent Moses and revealed to him his name Jehovah, wrought wonders in Egypt and at the Red Sea, gave manna in the wilderness and water from the rock, was a fire by night and a cloud of glory by day, and brought Israel into the land of promise, was Jesus Christ, God, afterward manifest in the flesh. For it will be seen, by reference to the 8th chapter and 58th verse of John's Gospel of Christ, that he appropriates this name to himself. By claiming to be the Son of God, he had offended the Jews, who boasted of their descent from Abraham, whom Christ said had rejoiced to see his day—"and he saw it and was glad. The Jews said to him, thou art not yet fifty years old, and hast thou seen our Father Abraham?" His reply is: "Before Abraham was, I Am." Moreover, Paul says that the Israelites tempted Christ in the wilderness, and were destroyed by serpents, while Moses says they tempted God. (See Numbers xxi. and 1 Corinthians x.) That Paul believed Christ to be the very God whose mighty arm brought Israel out of Egypt and led them through the wilderness, is unquestionably true. Hence, Christ was the God Almighty of Abraham, and the I Am, or Jehovah, of Moses. Until the time of deliverance drew near, and the covenant of grace was about to be fulfilled by the Redeemer of the world, this new name of God was never made known, but then it was revealed to Moses. That Jesus Christ was the very and eternal God, is not to be questioned; and, although it is not my purpose to discuss the fact of his divinity in this place, yet I could not well avoid calling attention to it, and holding up this conclusive evidence. For while the entire hope of our race is built on Jesus Christ, and there is salvation in no other name, the Scriptures fully establish his eternal divinity, inasmuch as they unitedly testify that he was the God Almighty of Abraham, the I Am, or Jehovah, that appeared unto Moses, and who delivered and led Israel through the wilderness, and was finally manifest in the flesh, and declared to be the Son of God, full of grace and truth. John says, "And we know that the Son of God is come, and

hath given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.”—1 John v. 20. The doctrine of the Trinity is of New Testament development, and was never so fully revealed until Christ came and taught it in person. Nevertheless, it has its foundation in the essential and immutable nature of God, being from eternity what it is now. Since Christ and his apostles taught it as a fact, we can now see outcroppings of the doctrine throughout the Old Testament scriptures. But it remained for our Lord and Saviour to state the fact that the Father was one, and himself was one, and the Holy Ghost one, and that these three are only one God. Hence, the doctrine of the Trinity may be well and truly considered the most essential doctrine of the Bible, and that which underlies the whole scheme of salvation, and vitalizes the entire temple of truth. That this doctrine might be more fully impressed upon our minds, it is proclaimed in every administration of Christian baptism, and in a most peculiar sense is the true divinity of Jesus Christ taught in the administration of the Sacred Supper, which is the most solemn act of worship rendered to God by redeemed sinners. As the whole system of truth and plan of salvation rests on the doctrine of the Trinity and the essential Godhead of Jesus Christ, a denial of the doctrine of the Trinity and of the essential divinity of Christ can be taken in no other light than a radical error, which, in effect, would overturn the whole superstructure and render the gospel powerless.

4. *The Attributes of God.*—Wisdom, power, and will may be considered together, in this place, as the most suitable method of imparting our thoughts. While God is incomprehensible to all his creatures, he has been pleased to make himself known in part, as we learn from his word. His attributes are so many perfections or powers which he possesses, and has manifested to his creatures. The knowledge of God is infinite, and comprehends all things from the beginning to the end—all that has been, now is, or will be hereafter. And although there is present, past, and future to him, as a fact, yet, in relation to his knowledge of things, he knew all in the beginning that he knows now, or ever will

know, and to him there is nothing new. And the idea that he can know or not know at will, is as wild as it is inconsistent and unfounded. For it cannot be true of God that he exists at will, or could will himself out of existence, and it would be as consistent to suppose that he could will himself out of existence, as that he could, by will, suspend one of his attributes, and for the time cease to be God. God did not will himself to be what he is, and cannot will himself not to be, or to be any thing but what he is; none of his perfections are the creatures of will; he is essentially what he is, and can be nothing more nor less. Knowledge is an attribute, which must forever know without cessation, increase, or diminution in God. While power must forever exist in him also, but may not and must not necessarily work perpetually, but may, for a time, cease to work and still exist. The will of God is the attribute which moves his almighty arm and sets the wheels of omnipotence in motion; he wills, and it is done. By his wisdom all his plans are laid, by his power all his works are done, and by his will he decrees all that he would have his hand to do. His knowledge neither wills nor works, his power neither wills nor knows; but he knows and plans by his wisdom, he determines or decrees by his will, and works by his powerful arm. As God knows all things, he knows all the evil, as well as all the good, and, while he hates the evil, he loves the good, which is in correlation with his nature, while evil is the very opposite, and he is opposed to it. Now, while it is true that God knows the evil as well as the good, will it be thought or said that he willed all—the evil as well as the good? Surely not. For it would be saying hard things of him, and things against which he himself would protest, that he never willed or decreed them. Things which are contrary to the nature of God, are, of course, contrary to his will; for if he is holy in his nature, his will must be so: consequently, to will sin would be an infraction of the immutable law of his nature. Nothing which he wills can possibly be wrong—all must be good. Hence, the supposition that he has decreed all things whatsoever comes to pass, must be an egregious error, for the tendency of that sentiment is to break down all moral distinction between good and evil, and make

both equally agreeable to the divine will, for no one who has the least knowledge of God could be guilty of such a blunder as to suppose he ever could will any thing which is not agreeable to it. Therefore, one thing which may fitly be said here is that the knowledge of God and his decrees are not the same, nor equivalent to the same, but are as wide apart as holiness and sin. For, while it is admitted that God knows the evil as well as the good, it has been proven that he could not will evil, and as he could not will it, he could not decree it; and although he knew that it would come to pass, his will never was put forth to decree or to bring it to pass; and where he exercised no will, there could be no decree, though there was knowledge of what would be. Now, if it should be said that all things which God foreknew would come to pass—must be as he knew they would—and that such is a decree in effect, or equivalent to a decree, then I protest against all such begging of the question. For when things come to pass as God foresees they will, but without his willing that they should so come to pass, that is no decree, nor even its shadow, for the very thing is wanting here without which there never was a decree of God, and that is his will. I am mainly concerned here to show that it is one thing to know, and quite another and different to do that thing by will and power. All who have perceptive powers could see, if they would, that there is a very wide difference between knowing and doing. There is just the same wide difference between God's knowing that a man would rob and murder his neighbor, and decreeing or willing that he should, as there is between opposites. He knows, but he does not will it. But, as I shall have occasion to speak of these attributes of God in connection with another class, I will add no more at this time, but proceed to notice some of his moral attributes.

5. *God's Moral Perfections.*—Holiness, justice, goodness, and truth being, in every essential respect, what God is, and developments of his moral character, must constitute the very essence of the moral law, and the sum total of immutable rectitude. If there exists any rule or law of action with Jehovah, as there evidently does, he must possess within himself the law of his own actions, as well as of the actions of all

his intelligent creatures in the universe. Consequently, he can no more violate the law of his nature than he can change himself and cease to be infinitely perfect, or cease to be God. Nor can he approve of any action in his creatures which offers an infraction of this law ; much less could he offer such infraction himself, by any action of his will in decrees or fore-ordinations bearing on the free actions of his creatures. The very idea of divine decrees necessarily involves the action of the divine will in the choice and determination of things. Hence, on the supposition that God has decreed all things whatsoever comes to pass, the position is fairly taken that he has been the first of all to offer an infraction of the divine law. And, moreover, it could not fail to be seen that he has acted contrary to and in direct violation of his moral nature, forasmuch as many things which come to pass are impure, unholy, unjust, and sinful. And it can be no apology for Jehovah to say of him that he has so decreed all things, so as thereby is he neither the author or approver of sin : for all things, according to the position, begin and end with him. If the mind of man can conceive of a self-contradiction, this is certainly one of the most glaring, where the Westminster divines tell us “ that God decreed all things whatsoever comes to pass, yet so as thereby is he neither the author or approver of sin.” First, it is affirmed that he decreed all things ; and, secondly, that he was neither the author nor did he approve of what he did. Here it would appear that God willed many things which were contrary to his moral nature, and, of course, the moral law was violated by the act, and he himself was not pleased with what he brought to pass, but disapproved of many things. Nothing can be true which bears such palpable marks of self-contradiction as are here seen ; nor can truth be found where God’s will is necessarily brought in conflict with his moral perfections—holiness, justice, goodness, and truth.

LECTURE IV.—ON CREATION IN GENERAL.

CREATION is the making of all things out of nothing. There was a time when God existed alone. Open, universal space, however, had no beginning, but is eternal. It cannot be denominated creature nor creator, but properly nothing but a vacuum, having no marks of creature nor attributes of creator, but is the unbounded dwelling-place of God. In the contemplation of creation, two things are presented to the mind. 1. The Creator. 2. The creation. God, the Creator, must have essential and real being; he must be independent, infinite, eternal, and unchangeable in his wisdom, power, justice, holiness, goodness, and truth. He did from the beginning, does now, and eternally will hate sin; his very nature is opposed to all impurity. It is impossible for him to do wrong in will, purposes, or works; nor can he be the cause of any evil in all creation. God, the creator of all things, has wisdom to know, power to do, and will to determine what is best to be done; and in himself he has the rule of all he does, whether in purpose or acts. This rule is his nature, whether it be denominated love, holiness, justice, goodness, mercy, and truth, or all taken together, and must determine all his plans and acts, so that, contrary to his nature, he can neither will nor work. God cannot lie; he cannot do evil; he is holy. That which he does at one time, he approves at all times; and what he hates at one time, he hates with immutable hatred, and what he hates he never willed, and what he never willed he never did or will do. All that he wills is good, and he cannot will or make it bad. Hence, all the changes in the universe which have been from good to bad, have taken place contrary to the nature and will of God, and, of course, by some other agency. Whatever he decrees, he must both will and love, and as he can neither love nor will

moral evil, it is impossible for him to be the author of it. 2. Creation, positive and proper, is the making of all things of nothing, whether matter or mind, angels or men, principalities or powers, things visible or invisible, in heaven above and in the earth beneath, and all very good. Moses says, "In the beginning God created the heaven and the earth." Then he introduces the order in which all vegetables and animals were made, and, last of all, man, and pronounced all good. As to the time when all things belonging to this world were made, we are not prepared to say, nor does Moses say. He says it was done in the beginning, from which we learn that all these things were created by almighty power. The material world, and also this entire solar system, may have been created thousands, and even millions, of years before man was made, and so, to conclude, does not conflict with the Mosaic account of creation. The time when man was made is more definitely fixed by Moses, and established by the world's history and corroborated by geology. It was 4,000 years before Christ, or 5,852 years from this time. It is said in one place that God created the heaven, and in another that he made the firmament, from which I have come to the conclusion that these are one and the same, for Moses says that God called the firmament heaven. From what is further said of this firmament, it was the atmosphere, for we are informed that it separated the waters, and part of them were below, and part above the firmament. The waters below the firmament were called seas, but those above it were called waters. It is, however, said that a mist went up and watered the earth. From which it is manifest that the vapor caused by the sun ascended in the atmosphere and formed clouds, which were borne up by the firmament, and poured out rain to water the earth.

In the creation of man, there is a clear intimation of the doctrine of the Trinity: "And God said, let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them." God the Father, God the Son, and God the Holy Ghost, created all things, but this was not revealed until rational, accountable man was to be made;

then God spake in the plural voice of himself, "Let us make man in our image, after our likeness." Man's body was made of dust—the dust of the earth—which indicates mortality. But whether it would have died or suffered any privation had he not sinned, is a theological question of some consequence. That animals died before man was made, appears to be manifest from geological developments, but this sheds no light on the question under consideration, further than that the fall of man was not the cause of the death of animals. The Bible must decide this question. I shall, therefore, take the position that he would not have died or suffered any privation if he had not sinned. Death, in every aspect, was to man the result of sin and the penalty of the law. "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned."—Rom. v. 12. There is no distinction made here between soul and body; the one is included as well as the other—both suffered. The one lost the image of God, and the other became subject to natural death, and God said it should return to the earth from whence it was taken. In proof that it would not have died had man not sinned, I shall urge the fact that the bodies of all men will be resurrected and live again in weal or woe, never to die again—they shall exist forever. This shows that it was the design of God that they should never die. Moreover, the body of the Son of God would not have died by any thing inherent in it; all his sufferings and death were in consequence of our sins, which he bore in expiating our guilt. And although he died, his body suffered no corruption, but rose again and ascended into heaven, to die no more. The bodies of Enoch and Elijah did not die, for they were taken to heaven, both soul and body. This proves, to my mind, that if grace so sanctified their bodies as to free them from death, man would never have died, had he continued in his original rectitude; and whatever changes he might have undergone, there would have been nothing like death in it all. It must not be thought of one made in the image of God, that he needed any change in the way of purity, nor that it was incompetent for his almighty power to make that immortal

which was formed of earth. All, then, that man, in his original rectitude, wanted, was confirmation, which would have been given him at the termination of his trial, and then he would have been as deathless as Enoch and Elijah now are. I will now speak of the creation of the soul. The style of Moses, in reference to the soul, is peculiar. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This phraseology does not, by remote inference, convey the idea that man's soul was a part of God, but it surely does indicate his superiority over all this world, as well as the immortality of the soul in the highest sense. "Man became a living soul." The soul was created by the breath of the Almighty—by omnipotence, and in his likeness—it was holy, and could not be otherwise, when he made it. Whether he made all other souls at the same time, or whether he continues to create, or whether, by his arrangement, they are produced by ordinary generation, is what we do not know. But this we know: that in whatever way they may be brought into being, they are created by Jehovah.

I am mostly inclined to the opinion that they are produced by ordinary generation, as this appears to be the least liable to objections. But as the Bible is silent on this subject, I will say no more, only that God cannot be the author of unholy beings, except as he is the creator of Adam, who, contrary to his will, sinned, and fell, and became unholy: and for as much as he designed and formed him to have a posterity, he did not prevent it by the interposition of almighty power, but suffered it to go on, in the case of both souls and bodies and in the same sense that he is the author of the polluted bodies of Adam's posterity, he is the author of their souls. Nothing, whether matter or mind, coming directly from the creative hand of God, can be impure; but if he formed the first man pure and holy, with the germ of a numerous posterity in him, though he fell, and the source became impure, the streams are suffered to flow, while it is not true that almighty power is immediately and constantly exerted in creating. That all the race has descended from one man, agrees fully with the Mosaic account of the creation

and fall of Adam. For, in all countries and ages, they are found to bear his likeness in a moral sense, notwithstanding the great diversity in other respects—with regard to language, color, and religion; they are all haters of God and one another by nature. These marks of identity are incontrovertible, and agree with Adam, the progenitor, as the face of a man in a glass does with the face itself. The moral picture drawn of man in the Bible is demonstrated by the history of the world, and the streams may be traced back to the fountain. Angels were also created by the Almighty.

We learn, from the sacred scriptures, that this part of creation consisted of spiritual, intellectual, moral beings of different capacities, called angels, ministering spirits, sons of God, morning stars, principalities, and powers, and constituted part of the great moral empire of Jehovah. Angels appeared to Abraham and informed him of the design of God to overthrow Sodom and Gomorrah; an angel appeared to Zachariah before the birth of John the Baptist, and to Mary, the mother of Christ, and to the shepherds on the night when Christ was born, and when he proclaimed unto them the glad tidings of salvation, immediately there was with him a multitude of the heavenly host (angels) praising God: their theme was glory to God in the highest, on earth peace, good-will toward men. Angels are ministering spirits sent forth to minister to them who shall be heirs of salvation: they rejoice over sinners that repent, they conducted Lazarus to Abraham's bosom, and will gather the saints into the city of God when Christ shall come the second time with power and great glory. Angels will also be judged in the great day; they are subjects of God's moral government, and, being created by him, were most likely brought into being under the same perfect law, though the test of their obedience may have been different from that which was given to Adam. That they were placed under trial is fully evinced from the fact that some of them kept not their first estate, but sinned and fell, and are reserved in chains, under darkness, unto the great day, to be punished.—2 Peter II. 4, Jude 6. All created beings, who are accountable and proper subjects of rewards and punishments, must be under the righteous law of

God, and have a fair trial and well-defined test of obedience before confirmation; confirmation cannot be given without it, and before its consummation, nor will it be withheld or delayed, when it is completed. That the angels were not confirmed without trial, as accountable agents, is demonstrated from the fact that some of them kept not their first estate, but sinned and fell. Others did keep their first estate, and were confirmed in their original rectitude forever, and will never fall. Angels who kept their first estate were as holy when first created as now, and were not made more pure after confirmation, but were confirmed in that estate when the trial ended. The test of man's obedience was, doubtless, also the condition of confirmation in his case; this was not many things, but one well-defined prohibition, and on that all was suspended. The test of obedience with angels was, in all probability, one single thing, well-defined, and also the condition of their confirmation. Such of them as kept their first estate were confirmed, but such as sinned were cast down to hell; they are reserved in everlasting chains, under darkness, unto the great day, from which it appears that there was no remedial system for their recovery.

The representative arrangement, as made in the case of man, could not have been introduced in that of angels, for when our federal head and representative sinned and fell, we all fell in him; but not so with angels—each one, it appears, represented himself, and stood the test for himself, and whether confirmed in uprightness, or sealed to endless perdition, his acts had no bearing upon others. We may, therefore, learn, from these facts, that all intellectual, moral beings are agents, free and uncoerced by the Almighty—angels as well as men; and the time of trial does not appear to have been made up of any number of days or definite time in either case. It could not have extended throughout Adam's life-time, for it is plain there were no limits to it at the time the test was given him. Consequently, if the trial had been during his life-time, it could never have come to an end in any way. And to limit it to the end of his life after the fall is not true, for his first trial ended in his ruin long before the termination of his natural life; and I conclude that it might, under the same laws

and regulations, have terminated in his confirmation, without any regard to the length of his life. Nothing, therefore, can be more reasonable than the conclusion that his second trial, which was under the gracious provisions of the gospel, might close forever, in the confirmation of his soul and a title to heaven, before death. The time designated by Him who gave him trial was: "In the day thou eatest thereof thou shalt surely die." This directs our minds to one point, which is the test and turning point; for, in all cases, that which is the test of obedience is the condition of confirmation. Angels, on trial, could not be continued during their life-time, or it would not have closed up to this time, for it does not appear that they had bodies like ours, to die like ours. The Scriptures, however, clearly indicate that they were either confirmed in their first estate in a short time, or lost it and sunk to perdition. As to the time when God created angels, we are not informed. I am, however, satisfied that it was before man was made, and even before he put forth his omnipotent power in the creation of this world, either in matter or form, and that angels, though ministering spirits to this world, are no part of it, and are not included in the six days' work. When Moses says that God made all things in six days, he is speaking of this world and this system of worlds, but not of all other worlds, beings, and things in the universe. Those messengers of Jehovah, who go in swift obedience to do his will, may have been created countless millions of years before this world. God says to Job: "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding, who hath laid the measures thereof, if thou knowest, or who hath stretched the line upon it. Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, when the morning stars sang together and all the sons of God shouted for joy?"—Job xxxviii. 4-7. Those morning stars and sons of God sang together and all his sons shouted for joy when he laid the foundations of the earth, and it may be that the same tall, glorified choristers shouted for joy when the Saviour was born and praised God in the highest. Where the angels were when they were created and placed on trial, is not for us to know, nor is it necessary. But we know, by revelation, that

they had trial some where, and that some of them fell. Among the number, Satan is mentioned, who tempted our first parents, and also the Son of God; he is called the father of lies. From which it may be inferred that he is the first angel that ever fell in the moral empire of God, and that his first sin may have been a departure from the truth. All fallen angels are called liars and devils. But Satan is the first devil and the first liar, and, as he tempted our first parents with a lie in his mouth, and our Saviour, also, by setting up a false claim to the kingdoms of this world, it may be that this was his first sin. Whether this is true or not, certainly no one sin has ever done more mischief, and truly none can be darker. I have taken this course, in this lecture, for the purpose of impressing upon the mind of the reader the character of the Creator, and that of all his works. And let it be remembered, that a being so perfect could but make all things and beings good after their kind. And that he who made all good, at first, cannot destroy the glory of his own hand, much less could he, by an exercise of his sovereign will, blot his own image from either men or angels, irrespective of their own agency.

In this place, it is not my purpose to say any thing touching the decrees of God—this will be noticed in another place; only I wish to impress it upon the mind that the Creator of all things has the rule and high standard of all he does in his own perfect and immutable nature, which is impressed by being imprinted upon all the works of his hand. God was pleased with the works of his hands, and pronounced them all very good. Solomon says: “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.”—Ec. vii. 29. The purity and righteousness of the Almighty, as it is fully set forth in his Word, does not admit of any speculations in relation to his will or works; nothing but purity could fall from his hand, and certainly nothing contrary to his will. And whatever may be the turpitude of man, and the depths of ruin into which he has fallen, or the cause that led to it, we are fully assured of his primitive purity and rectitude, and his fall and ruin opposed to his Maker’s will, and altogether by man himself. While it is

true that the teachers of religion differed in many respects, it is no less true that they all agree that God, who is holy, is not and cannot be the author of unholiness. And, although they differ widely as to God's decrees, they all agree that his works must all be pure and good, because he is holy. Hence, all sober, cautious divines, seeing that a change has taken place in our world since God first made man, and that this change has been brought about by either God or man, are equally ready to admit that this change was the result of a violation of the will of God so manifestly exercised in the creation of man. The solution of this difficult subject has conducted some divines to a distinction between revealed and secret decrees. But it would be very hazardous to venture upon the interpretation of the secret things of God, other than we are guided by his revealed will and word. A prudent interpretation of the nature and character of God will always lead men to understand that the will and decrees of God are not antagonistic, but flow out from the same holy source, and in the same channel, and are impressed upon the works of his hand. Consequently, enlightened minds, freed from temerity, never search for the origin of evil in the Holy One any more than they do for that of goodness in the father of lies. God willed good, and not evil, and the purity of his will was impressed upon the works of his hands, and all was very good. The holiness of God, if I may so speak, is the law of his nature, and the immutable law of his will, decrees, and works; and creatures made by the energy of these must be good, and conformity to these is their highest perfection and best obedience; and sin cannot be found in the empire of Jehovah where these have not been opposed and voluntarily infracted. It is a vain thing to attempt to interpret the secret will of God as being, in any respect, contrary to his revealed will, when his revealed will and works are our only index and polar star to the interpretation of what he has not revealed, and beyond this we can know nothing.

SECTION II.

LECTURE V.—THE MORAL LAW—PERFECT AND IMMUTABLE.

THIS law is so denominated because it not only directs all created beings in their duty and obligations to each other, but, also, in their duty and obligations to the Creator, and is at once the high standard of all perfection. Psalm cxix. 96: "I have seen an end of all perfection: but thy commandment is exceeding broad." "Wherefore the law is holy; and the commandment holy, and just, and good."—Rom. vii. 12. This law was, and is, and will eternally be perfect. The Psalmist says, "I have seen an end of all perfection: but thy commandment is exceeding broad," from which we may learn that it had no beginning, will have no end, and undergoes no change, but remains immutably the same forever. To that which is so perfect nothing could be added to make it better, and from it nothing ought to be taken to render it less perfect. To Moses God revealed it, or gave an exposition of it on Mt. Sinai, in ten precepts or commandments, teaching man his duty to his fellow-man, and all men their duty to God. But our Saviour in after ages presented it in a more comprehensive manner, and demonstrated its spirituality and claims upon the heart, the soul of man, showing at once that its fulfilment consists in love to God and love to man. The very nature of the moral law is love, and upon this principle we see that all the law and the prophets were predicated. John says that God is love, and Christ says that the law is fulfilled by love. It must therefore be very manifest that this law had its origin in God—in his inimitable perfections—and

must be infinite, eternal, and unchangeable, as are all his perfections. It was not the result of legislation or creative power but an eternal existence. God, in revealing this law, gave a declaration of his nature and will to man as a rule of action in all things. Other laws coming from God, and which were enacted by him, had their beginning, and may have an end at the will of the legislator, but could not be parts and parcels of the moral law, yet may all be enforced by it. The positive precept given to our first parents, when under trial, was so founded upon the moral law as to place them under its awful curse as soon as they transgressed it. But neither themselves nor their posterity have since that been under the same prohibition. That precept ended, but the moral law having cognizance of them held them under its curse. The ceremonial law designed to direct and regulate the Jewish service, and to direct the worshipers by types to Christ, had its beginning and end. It was expedient and right for a time, but ceased to be so at the offering up of Christ for the sin of the world. This, too, was founded upon the moral law which gave it all its sanction and force. The Jewish law, designed for the government of the Jews as a nation, was also founded upon the moral law, and connected with the ceremonial in many respects, but ceased in that form with the overthrow of the Jewish polity. But the perfect law of love continues the same forever, and extends into all worlds and binds all created intelligences to love God. As there can be no obedience without love, so there can be no felicity without the nature of the law in the heart. Love is the fulfilment of the law, and also constitutes the qualification for heaven. By this law all men will be judged, and by it all were created. Man, therefore, was holy—the image of God was impressed upon him in creation. And as he was created holy at first like the law, his change by divine grace and the restoration of the nature of the law to his heart is rightly denominated a new creation, and the creative power is the same in both cases. The gospel remedy for sin is such as the law requires, and the change wrought by it such as the law approves. The law is perfect, the remedy is perfect, and the change is no less perfect—it raises the subject up to the purity of the law.

This law is said to be a transcript of the perfections of God. This, however, can only be true of the written law which was given to Moses upon the two tables; but not of first principles, or the original whence the transcript was taken. The transcript had a beginning; but the original was eternal, and is as immutable as God. God and his law are not the same; yet the law was with him and in him from eternity, and turns every way to guard and defend the rights of his throne. Mutable beings may violate it; but the immutable and holy One cannot—he cannot act contrary to, or in opposition to his nature. He is holy; so is his law. “The law is holy; and the commandment holy, and just, and good.” Consequently his nature is the law or rule of all his works and acts, which must all be very good. He can have no will to do evil himself, and none that his creatures should sin. No one can have a correct knowledge of the plan of salvation, whose knowledge of the law is deficient. Erroneous views of the divine law is the great inlet of nearly all the heresy which has misled and cursed mankind. A correct knowledge of God leads the mind to a correct understanding of his law; and a correct understanding of the law is of vast importance in arriving at a correct knowledge of the character of Christ—the atonement, the foundation of justification, regeneration, of pure vital religion, Christian confirmation, and of the future felicity of saints, and the misery of sinners. The perfection of the law shows at once the necessity of holiness in man—of a perfect justifying righteousness, and of the eternal divinity of the Lord Jesus Christ who atoned for our sins. Those who deny the true and essential divinity of the Son of God, and his real and full atonement for sin, his perfect justifying righteousness, and the renewing of the Holy Ghost, are always found deficient in their knowledge of the law. This is also the fatal error of all Universalians, who mangle the truth of God, and blot out all moral distinction and contend for the happiness of all, irrespective of holiness. Moralists are wont to bring down the high standard of perfection and adapt it to the depraved, proud, and imbecile creature—man—that he may crawl into heaven independent of the Son of God. The moral law, with all its purity, would

not be adapted to the government of the world without a penal sanction. As the penalty is lessened, the law is weakened; destroy the penalty, and the law is in effect abolished. This being true, penalty is essential to the very existence of law; and without it law has no force. The nature and extent of the penalty must be graduated by the nature and extent of the law. By the law is the knowledge of sin and its awful wages. If there had been no penalty annexed to the law, man might nevertheless have failed in obedience; but could have incurred no displeasure or curse. The law being eternal, the penalty must be so in its bearing, and will never end of itself. There are, therefore, only two ways in which it could be removed: One is to abrogate the law; and the other is to satisfy its demands. The latter has been Jehovah's plan in maintaining his authority and the rights of his throne, as the other would have been the yielding up of his divine authority over his creatures, and the destruction of all order and justice in the universe among his moral subjects. The penalty once met, continues while the law remains to be a full and complete satisfaction forever, and is at once the righteous ground of justification to all who receive it—never to be changed. But those who reject it must not only bear the penalty while the law continues, but the augmented guilt of rejecting Christ and his great salvation, which being received would have saved them forever. Moreover, the law could neither be changed nor abrogated; for God is unchangeable, and the law is like him, being founded in his moral perfections—it must remain the same yesterday, to-day, and forever. "This law is spiritual," and discerns the thoughts and intents of the hearts of all; consequently religion in its purity and power must be spiritual like the law—the remedy provided in view of law was designed to bring sinners up to the law, to implant within them the nature and spirituality of the law, and to impress upon them the image of God, that they may delight in the law after the inner man. Paul delighted in the law, and so did David. It was sweeter to his heart than honey to the taste; he loved it as he loved God, having its nature restored to his heart. We can well understand the plan of salvation when we have a correct knowledge of the law; for

it is an expedient to bring us up to the law. And we can also understand the first principles of religion in the heart—it is love in the heart to God and our brethren. God is a unit; his law is a unit; the plan of salvation is a unit; religion is a unit; and the Church is a unit, and all this is love: for God is love; his law is love; the plan of salvation is love; religion is love, and so is the Church, for it can have no existence without it. The beginning and the end of the law is love, and this is the Alpha and Omega of our holy religion.

The written law is local in its circulation, but the unwritten law is universal in its bearing—it exists wherever God exists. The former was given to the Jews, and measurably confined to that nation; but the unwritten law was impressed by the Spirit of God upon the hearts of all, both Jews and Gentiles. Paul says, Rom. II. 14, 15, “For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves: which shew the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.” This shows that while all may not have the law as it was written upon the tables of stone and given to the Jews, that the same identical law was written upon the hearts of all men. This scripture, moreover, shows us what the law of nature is—it is the moral law, written upon the hearts of all men, and when they do by nature the things contained in the written law, we are told that it is because the law is written in their hearts, and their conscience either condemns or acquits, while their thoughts bear witness to their knowledge of right and wrong. We may learn from this that the gospel remedy extends to all, for it is to this world co-extensive with the law. “For where sin abounded, there did grace much more abound, that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, through Jesus Christ, our Lord.” Then Paul says, “For what the law could not do, in that it was weak, through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the

Spirit.”—Rom. VIII. 3, 4. “The law of the spirit of life in Christ Jesus makes us free from the law of sin and death.” We are freed from the dominion of sin by the Spirit, through the righteousness of Christ, while at the same time the nature of the moral law is restored to our hearts, and acted out in our lives through the Spirit. When we are judged in the day of Jesus Christ, by the moral law, we shall be found upon the everlasting rock, having on the righteousness of the law and its nature in us (which is perfect love). It must be evident that the entire race of man is under the moral law, for the Jews had it written, and the Gentiles had it in their hearts—written not with pen and ink, but by the Spirit of the living God. The difference, therefore, between the Jews and Gentiles is this: The Jews had it written on tables of stone, and also in their hearts; while the Gentiles had it written in their hearts only. But it was the same law. This law has been denominated the law of nature. We, however, see that it was not the law of nature, but the moral law—the same which the Jews had. Strictly speaking, there is no such law given to moral agents for their government as the law of nature. The law by which God will judge the world, both Jews and Gentiles, is one and the same. All were under its curse as sinners, and all were redeemed from its curse by Christ. There is no law by which either Jews or Gentiles can be saved—salvation is by grace, and not by the works of any law whatever. Wherever mankind are spoken of as fallen and condemned, all are represented as condemned by one and the same law. And where Christ is spoken of as making satisfaction for sin, it was to the same law. The law of nature is nothing but nature itself, and no rule of obedience for man; it neither enjoins it upon him to love God, or man—and grants no favors, nor does it inflict curses. There is but one universal law, and all men are under it, and bound by it to love God and one another. All, therefore, must have some knowledge of it in some way, and to some extent, either by the spirituality of the law itself, or by the teachings or influence of the Holy Spirit, through the medium of that satisfaction rendered to the law by Jesus Christ for all. Now, as all will be judged by this law, it is certain they must be convinced of the law.

Therefore, the Spirit reproves all of sin, of righteousness, and of judgment. Hence the Judge will decide the destiny of all according to the law and the remedy for sin, which fully met its claims. "In the day (says Paul,) when God shall judge the secrets of men by Jesus Christ, according to my gospel."—Rom. II. 16. As all are under the moral law, which had its origin in God—whatever special or positive precepts he might think proper to give to any of his creatures, must be so connected with it as that a violation thereof must involve the offender, and subject him to the curse of the moral law. This was true of Adam. The command given him has both the positive and negative form, to make it the more impressive to his mind. But while it is true that a violation of the positive law would have subjected him to its penalty, this would not have rendered him obnoxious to the curse of the moral law, had there been no connection between them, and he been under the one as well as the other. All the laws of God must originate in his own inimitable perfections, as one great source of righteousness; and the infraction of one must, as a matter of course, be a violation of the whole law, being a transgression of the first great principle. As God is universal King and Lord of all, his law, or laws, must extend over all. For if there were any part of his dominions without law, he could require no obedience of that part of his dominion, nor could disloyalty exist there, or judgment extend there; "for where there is no law, there is no transgression." Why so many ages passed away before the written law was given to mankind, is what we do not claim to know, any more than we know why so many of the race are destitute of it to this day. But we are certain that if it could be made appear that there is any part of Jehovah's dominions without law, the same is irresponsible. And upon the same principle, if there should be any part of his empire totally ignorant of his requirements where his law does exist, that part could no more be responsible than if there were none. It is, therefore, safe to conclude that God can as well give to his accountable creatures a knowledge of law as of his own being, and that he has done so, and that the knowledge of the one is co-extensive with the other, and of equal clearness. Wherever we

find evidence in the Word of God to authenticate his own being, there we have proof of his law, and doubtless by the same agency and through the same medium of communication. Whether that medium be intuitive perception, or instinct, it is not important; that fact does exist, that God has made known to the race of man in all ages his own existence, and more or less of his claims upon his creatures. Mankind, in all countries and in all ages, having some conceptions of the great Creator, have had some conceptions of his requirements, and as their conceptions of the Law-giver have been more or less perfect, such has been their apprehension of his law. Consequently, if there be any portion of the race that have no knowledge of the divine law, that same portion can have no idea of the being of God; for these truths are parallel and of equal importance to man. No one, therefore, who admits the being of God, will question his competence to make himself known, or to impart to his creatures some knowledge of his will—the finger that wrote the law upon the tables of stone, is full competent to write it upon the table of man's heart. Paul, as has already been noticed, affirms that God has given to all men some knowledge of his being and law; and while it is more than intimated that God speaks to us through the medium of his works and providence, his language in relation to the law is peculiarly emphatic. He speaks of it as having been written upon the hearts of at least all that have not the written law. That the force of his language in this respect may be more fully comprehended, we have only to refer to 2 Cor., III. where he speaks of regeneration, using the same forcible language as in reference to the law, evidently showing that the same agent which writes in the one case writes in the other, and that we have as deep an impression made in our hearts by the writer of the divine law as the regenerate have of their acceptance with God. He says in reference to regeneration, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in table of stone but in fleshy tables of the heart." The same apostle in speaking of the knowledge which the Gentiles have of the law, says it was

written in their hearts. The writer in both cases is the Spirit of the living God, and the writing is equally intelligible. Whatever man may know of God and his law by intuition, it does nevertheless appear from the emphatic language of inspiration that the Holy Spirit imprints upon the hearts of all men some knowledge of the moral law. This view of the subject appears to agree best with God and his government over man, as knowledge and responsibility are inseparably connected in the divine administration. It is by no means certain that man, by the fall, lost all knowledge of God and the law, for even devils appear to retain this in some good degree; and were this knowledge obliterated from the minds of fallen angels and wicked men, their consciousness of guilt and consequent misery must at once cease, which no Christian believes. In conformity with Scripture and reason, it may be safely contended that no degrees of depravity ever blot from the mind of accountable creatures either the knowledge of God or his law—it continues while mind endures. This being true, it does appear that something more than a bare knowledge of the law is meant by Paul, where he speaks of the Gentiles which have not the written law, as having it written in their hearts. Consequently I have concluded that he is correctly understood and interpreted, when understood to teach a divine illumination of the Spirit, given to the world in a way of mercy.

In point of duration, as it (the law) had no beginning, it will have no end: it is, and was, and eternally will be right. There is nothing too high, or too low in the moral universe for its grasp; it extends to all accountable creatures, and takes cognizance of all actions, whether of heart or life, and approves the good and condemns the evil. There is nothing which it condemns that is not opposed to the high interests of the empire of Jehovah, as well as it is detrimental to the chief good of the sinner himself. It is at once the most perfect and laconic of all laws, and yet it extends to all possible cases of moral action. The measure of its purity is exceedingly broad. Its design and tendency is to promote virtue and happiness, and to discourage and destroy vice. And by it God rules the moral universe, and defends the

rights of his eternal throne—it is love to God and love to man. Suffice it to say in this place, that it had no beginning, and it will have no end. By it man was created at first, and held responsible; under its curse he fell; and under the same perfect law the Mediator undertook for us the work of redemption, and made the atonement, and the righteousness which he wrought out being made ours in his own appointed way, is our justifying righteousness, and the new creation in the heart by the Spirit restores the image of God as it was in the beginning through the grace of Christ, and restores the nature of the law to the heart (which is love,) with a title to eternal life.

LECTURE VI.—THE FALL AND DEPRAVITY OF MAN.

WE begin this investigation with two facts before us—1st, That man was created good—the image of God was impressed upon him. And, 2nd, There is a change in him—he is not now as he was when he came from the creative hand. These we shall take as incontrovertible facts at the outset. Seeing, then, that man was at least a pure being in the day that God made him, how are we to account for his present condition? Was there anything in him which necessitated the change and super-induced the fall? This could not be, for in that case he could not be righteously condemned. Necessity, whether natural or moral, differs but little from fate, and leaves no alternative—there can be but one course. The laws of nature necessitate all things in nature, and the consequence is there can be no violation. All things act precisely as they are moved by nature's laws, and all is right. The only way known to change the motion of things in nature, is to alter the laws which act as a power behind the throne. If we reason in relation to morals as we do in relation to nature, and attempt to account for the introduction of moral evil as the effect of a necessitating cause, as we do in relation to nature, we shall certainly commit a gross blunder. For in that event moral beings would be cleared of blame, and God would appear to be the author of sin, as he would be the necessitating cause. We see then that nature with its stern laws must be placed under our feet, and our thoughts must rise to a higher region, where the laws and the created intelligences to be governed by them are of the supernatural order. It is not unlikely that much of the confusion which often appears in theological works is drawn from nature, or from the scheme of cause and effect. In searching for the cause of man's fall we are not allowed to find it in God, nor in the

moral quality of man's nature, for the Holy One could not will it, nor could he have created man with any quality of nature in him which has any affinity with sin—his nature was the very opposite of sin. Bushnell says, "Sin is the acting of a free being as he was not made to act; for, if it were the acting of a being under laws of cause and effect established by God, then it would be no sin." Those who have chained their thoughts and reasoning powers to the analogy of nature, and have reasoned from effect to cause, have never been able to give any rational account of the introduction of moral evil, for they would not presume to ascribe it to God, and if it were charged upon man it would be unlike his moral nature and totally against what it was made at first. Here we are to leave the scheme of cause and effect as we find it in nature, and take hold of that which rises higher in the scale of beings and things. Then it will be seen of man that he acted out not nature when he sinned, but his action was contrary to nature and a violation of it, as well as of the nature of God and his law. This is a fact not to be controverted, for man was neither a sinner, nor was the nature of sin in him before he acted under the full weight of responsibility. It is therefore true that his pollution of soul followed as an effect of a wrong act. So far, then, from pollution being the cause of sin, sin or a wrong act was the cause of pollution. Man was certainly pure, bearing the likeness of God, when he first sinned.

Such was the peculiar freedom of soul with which God had endowed man, that he could and did act against his pure nature. His soul in its first motions and impulses loved the Creator and the ways of righteousness. But soon we find him a sinner, fallen, and filled with conscious guilt. We search but in vain to find a moral quality of nature in him which loved sin or disobedience, or that co-related with evil. Then and there we give up what is sometimes denominated the motive scheme, and conclude that the problem of man's fall is to be solved in some other way. See, the effect was sin—this is a fact; but the cause was a pure soul—she acted wrong. "Sin is the transgression of the law." Back of this wrong action of soul man was pure—God declares that fact—but

after the action and by it he became a polluted sinner. This astounding fact staggers our philosophy; there is nothing like it in all the wide range of nature. Nature's laws all operate with certainty, and like produces like. But in Eden a strange thing has occurred: one like God has, by his own volition, become a polluted sinner. In this case like has not produced like, but something totally different from itself. In this we see the true freedom of the soul, and her true responsibility. There is no power behind the throne, or necessitating nature in this case whatever. This whole transaction is supernatural. Those who deny the freedom of the soul in her volitions and choices, and scorn to admit that she has any determining power in and of herself, may grapple with this fact as best they can.

We find after all, a power acting, not under the power of God and by his agency, nor under the influence of a corrupt nature; but contrary to God and in opposition to itself. This is all contrary to the opinions of naturalizing theologians, whose thoughts run in the channel of cause and effect. President Edwards holds that the will of man is governed by the strangest motive—indeed he says “that the will is as the greatest apparent good.” According to his notion there is a power outside of the soul that determines her choice, or there is a power in the soul's affections, placed there not by man, but of course by the Lord—which determines the will with as much precision as the laws of nature govern the planets. But then to find that determining power is what costs so much effort, and finally ends in a failure. For God, we are told, is not the author of sin, nor yet was the soul influenced in her choice by indwelling corruption. Then we ask, Where was the determining power, and what was it? The answer is, It was the strongest motive. We may, however, ask, Was the motive good and the soul pure? How, then, could the choice of it be evil? Or, if the motive was impure, how could a pure and good soul choose it? When the true light shines on this motive scheme we find it to be this, that man was necessitated to sin by a law of his nature given him by the Almighty, which was as absolute as fate.

At this point we turn away from the motive scheme to find

the truth elsewhere if we can. At this shift we reject all absolute decrees and fates of every kind, as having any influence on the choice of man's soul, as this would embarrass the whole matter and dishonor God. God, we believe, could make a being—and did make one when he made man—with just such freedom of soul that he could determine in himself, and whose choice was independent of all other powers and agencies in the universe. And being pure at the time he sinned, his action was contrary to his own moral endowments, and also opposed to the pure nature of God and an infraction of his will and law. Man was a power, a free acting power, and his true freedom and responsibility consists in his not being necessitated by anything, either by his own moral nature within him, or any power or thing without him. All necessitating causes and powers of every kind are inconsistent with agency; and responsibility ends where necessity begins. The necessitating cause, whatever it may be, takes the real responsible station, and at the very point where it begins, responsibility is changed from the creature to the necessitating cause. If Mr. Edwards be right in his view, there can be no responsibility in the universe unless it be with God himself; for man cannot be such. That power, therefore, was wonderfully made that could sin with an independent freedom of choice, while as yet it was pure and good as God pronounced it—and such was man in his primitive state. In the first sinful act coloring was given to man's moral nature totally different from what it was before; he became depraved as the effect. We trace depravity back to his wrong volition, but no further. It stops there, and never enters into the acting power until after the action. This view sustains the Divine character and exonerates him from the authorship of sin, and also maintains the true position of man in the divine government and his real responsibility. Depravity will next be noticed.

Depravity is a moral quality—it signifies pollution. The difference between depravity and sin is wide: the latter signifies action, transgression, an active infraction of law; the other is a stain, moral turpitude, pollution. Depravity can only exist in moral beings; yet it has no constituent of agency

in it. Wherever it exists in moral beings it has an evil tendency on their actions; but of itself does not act only as an influence. Man by his sinful act became depraved—totally depraved—“there is no soundness in him;” “the whole head is sick and the heart faint.” The first man sinned in his own person and became depraved and felt conscious guilt. But conscious guilt is not the necessary and certain result of depravity; beings may be depraved and feel no conscious guilt. Adam’s infant posterity are depraved, but not personally guilty of sin. They never feel any conscious guilt on the account of Adam’s sin—never until they exercise their own proper agency. The exercise of our own free choice, of which we feel conscious of having, is such that no one can feel conscious guilt who has never exercised it.

Infants, though depraved, are not personally guilty. They are not sinners in any true sense of the term, and never can feel any remorse for the sin of their fathers. There is, therefore, a real and wide distinction between sin and depravity, just as wide as the difference between agency and no agency, responsibility and irresponsibility. Adam sinned and became depraved, and being depraved all who have descended from him are depraved—“there is none good, no, not one.” The children of depraved Adam inherit his corrupt nature, but not his personal guilt and remorse. It is, therefore, just and right to state here that his sin was in no true and proper sense imputed to his unborn posterity, nor to his born posterity. Their nature being impure they are not fit for heaven, nor can they enter there until washed and sanctified by the grace of God; this we conceive to be the true condition of all infants. It may be said that Adam’s posterity sinned in him and fell; but we have seen in what sense they sinned—they inherit corruption from him without remorse of conscience.

It may be right and in place to notice here what influence the sin of Adam had on himself and posterity in relation to natural death. Natural death had some cause some where, and it has been in the world ever since man sinned and fell. This is a fact that needs no proof. Speculative theology may contend that animals died before man was made, that their fossiliferous remains are found in rocks, having been deposited

there long before man was made. This may all be admitted as true, and it will not be controverted here. But these are all of a lower order of beings—they are animals and not rational, responsible beings. Animals might have died if man had never sinned. But still the question comes up with as much propriety as if this were not so, Would man himself have died if he had not sinned? I am inclined to think not. I take this position because I think the Bible teaches it in the first place; and, next, because it is clearly implied in the nature and the effects of the scheme of recovery. God, in his Word, says, “Wherefore, as by one man, sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.” Again, “Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.”—Rom. v. 12, 14. This may be spiritual death, but it appears to me to be natural death. It commenced with Adam and continues to the present time. And, moreover, sin was the cause of it. Sin doubtless was the cause of spiritual death, but at the same time it could also be the cause of natural death—both soul and body might feel the effects of sin. Doubts have been entertained as to whether natural death was any part of the penalty of the law. But the question still recurs, Would man have died if he had not sinned? I think the Bible and reason both say no. Both soul and body are necessary to constitute man, and certainly these were both included in the work of redemption—both are involved. The work of redemption has to do with the divine law—the law has been violated; but if it could be shown that the body of man incurred no penalty with the soul, then it would appear that no satisfaction was necessary for the body, and that none was made by Christ. But what appears to be the facts in the case? Did not the resurrection of Christ have some influence on the bodies of men? Is it not by his resurrection that the grave is spoiled of its prey? Surely this is so. Christ is our resurrection, and surely his rising from the dead, by which he secured our resurrection and will finally raise all men, was no small part of the great work of redemption. We see that by

his sufferings, death, and resurrection, this mortal is to put on immortality and death to be swallowed up in victory. All this seems to indicate that the atonement had much to do with the bodies of men; and if so they were under penalty by some cause. To suppose that our bodies were subjected to death as an outside matter after man had sinned, does not relieve our minds from the difficulty, but makes it worse. For such subjection by sovereign authority must have been founded on some act of man which related to law, and this of itself is like the penalty incurred by the soul, for that was subjected to a most fearful penalty, but it was righteously done—done in view of law and by way of enforcement of its just claims. We may feel certain that man's body would not have been subjected to death if he had never sinned. Natural death would never have been his doom. Man is of the supernatural race, and under a superior law, one that differs in every way from the law of birds and fish which appear to have died before man was made. And Christ redeemed all who were with Adam under this perfect law, both soul and body. He redeemed them from the curse. Infants die from some cause as well as adults. And we know of no probable cause so likely as the first parents' act in Eden. There appears to be no hazard of any thing in the position that natural death is a part of the penalty of the law, for in this we find full redemption in Christ for the entire man; and the body ascends to heaven as well as the soul, when sanctified. And all this is for Christ's sake and through him. I shall consider the effects of total depravity on the free agency of man in the next place.

Depravity, as has been said, is impurity—corruption of the moral nature. It has none of the elements of agency in it, and although it never is found except in moral beings under moral government, yet it never constitutes any insurmountable hindrance in the way of agency where it is required. It disqualifies for heaven, but not for the acceptance of free grace provided and offered to just such beings as God knew us to be. It had nothing to do with man when he went off from God at first, and it has nothing to do in the way of his return to God, the plan of recovery being adapted to the case of man

as it is. Man, as we have seen, acted independently of his moral nature when he departed, and he needs no change to come back. The freedom of the soul does not appear to be hindered or coerced by any thing; it was free at first, and it is no less so now. If man were required to accept of Christ by an exercise of love, he could not do it, never without a new heart; for love is the essence of religion. I have little or no sympathy with that scheme which removes from man all responsibility, and contends for a power behind the throne in moving man from God and then back again. This power is said to be necessary to free the will, which freedom was lost in the fall. Total depravity destroyed it, and it must be restored before pardon and life can be accepted. And what is this freeing of the will and restoration of ability? What is done? Is the light of the Holy Spirit given to make manifest the sins of the soul and the corruption of the heart, and is this all? I fully subscribe to all that and believe in the most deep conviction for sin; but in all this I can see no freeing of the will or restoration of ability. Yet I think this to be God's plan, and with this God requires man to come to him, and with this he must come or be lost. If, however, it should be insisted on that depravity must be removed first, and that the free choice of the soul, which was lost by its influence, must be restored by regeneration at the outset, then I object; for I can see no middle ground between regeneration and a truly enlightened state. When we leave the one we approach the other; and if this enlightened state is what is meant by the advocates of will-freeing, we ought to know it—they ought to tell us as Calvinists do—for they say that regeneration alone frees the will and enables the sinner to accept of life. Regeneration, whether in whole or in part, is a qualification for heaven, and if it precedes the action of the will in the reception of Christ, it controls the will and cuts off all conditions. Whatever destroys the free action of the soul, or hinders ability in the acceptance of life must be counteracted or removed; and if depravity does this it must be removed or life eternal can never be chosen. Now, the question to be decided is this, Does the light of the Holy Spirit in the soul, short of a sanctifying power, remove depravity? Certainly

not; for we see that such as are fully enlightened continue depraved, and often diè in despair. Divine light makes pollution manifest, but does not remove it by anything short of a regenerating power. Then the question, when solved, stands thus: If man lost his freedom of will and ability to accept of saving grace, by depravity, he must be regenerated before he can accept; but if he did not, then he can accept under the light of the Spirit before being regenerated. The former is the Calvinistic view, and the latter is the Cumberland Presbyterian, and they are wide apart—the line is clear. There are those who speak of lost ability, and ability restored, and power given to believe, who never convey any idea which can be comprehended. They seem to occupy some place between regeneration and no regeneration, and never take either the one or the other: while the fact is plainly this, that nothing of depravity is removed by the enlightenment of the spirit—never; and if a depraved sinner has no ability in consequence of it, he will, as a matter of course, continue to have none while it remains, though fully enlightened. I am fully persuaded of the fact that man is totally depraved, has nothing good in him by nature. But notwithstanding this is his real state, it no more appears necessary that he must have a good and pure heart to come back to God, than it was that his heart must have been depraved and bad before he could depart at first. Purity, as we have seen, did not prevent his departure, nor does impurity prevent his return to Christ, since the plan has been adapted to save the impure on the condition of acceptance. If there is any other freeing of the will before faith in Christ than has been stated already, Christ never taught it, nor did his apostles. Sinners are drawn when they have the free offer of life and the light of the Holy Spirit in their hearts, but not forced by either a new will or a new heart—the heart comes and is renewed, but is not renewed to enable it to come. Whatever has been lost must be restored, and especially where it has a vital connection with salvation. If, then, ability and freedom of will were lost in the fall, there must be a restoration in every case, or salvation could not be possible; for such want of ability must constitute as complete a limit as if Christ had never died.

We know that Christ died for all, and we know that the Spirit enlightens all; but we do not know that all are regenerated. Then, if ability is restored in all cases, it must be by the light of the Spirit in the heart, and not by regeneration or the removal of depravity. The removal of depravity from the heart leaves it pure and fit for heaven. "Blessed are the pure in heart, for they shall see God," said our Lord. Such as contend that man lost his freedom and all ability by the fall, have taken this position, believing it to be most in accordance with salvation by grace and most honoring to God. They hold that man was so completely lost by the fall that he must not only be saved by free grace, but that God must control his will absolutely. But who does not see that while this scheme saves such as are saved by grace, and secures all the glory to God, it seals the destiny of all others by the same agency. For if God had given ability to all others, who will say that they would not have made the saving choice?

In contending for the freedom of the will and the responsibility of man, I contend for no ability which even squints at a self-saving power, but for that which can receive or reject saving grace when offered; and I contend for it in such a sense as to throw the full weight of responsibility on man himself, as Christ did when he said to the wicked Jews, "Ye will not come to me, that ye might have life."—John v. 40. How any one can hold and maintain free agency, in any true sense, and yet believe that depravity destroyed man's free will and ability to accept saving grace, since Christ has died that we might have life, and might have it more abundantly, is what I cannot see. They speak of the will renewed, power given, ability restored, and a principle wrought in the heart. Now, I ask a Calvinist what he means by such terms, and he tells me plainly what he intends to teach: he intends to say that no sinner can come to Christ until his heart is regenerated. But what do Cumberland Presbyterians mean by these terms? If they reject the Calvinistic view, and only insist on the necessity of a truly enlightened state of the heart, let them tell us plainly. For there is no stand-point half way between depravity and regeneration; depravity is either in the heart,

after its full enlightenment by the Spirit, and before regeneration, or it is not. If it yet remains, can such accept saving grace, with all this impurity in them, or must it be removed? Let us have the line clearly drawn, and cleared of smoke. I say, again, that depravity is no hindrance, for the very thing wanted, and for which the burthened heart pants and strives, is pardon for sin and deliverance from its damning power. And this he obtains by faith in Christ, and not before. I am the more careful in placing this matter in the clearest light possible, from the apparent fact that some have lost their stand-point, and sought to find it either in rigid Calvinism, or in Pelagianism. Calvinists contend for the loss of ability, not only to do good (which is true), but to accept the free gift of God, which is eternal life, and will have a power behind the throne to control the will, and yet insist on the responsibility of man; this they must do, or charge God with the ruin of the lost in hell. They strive to maintain the responsibility of man, notwithstanding there is a power behind the throne, as best they can. But others, believing in the true freedom of man's soul, and his accountability, and yet that, if man is totally depraved, he has no ability whatever, have denied total depravity, and plunged into Pelagianism. This step has likely been taken, in view of man's agency, for the purpose of maintaining it consistently. Here it appears that such thinkers yield to the idea with too much haste, that total depravity is inconsistent with the acceptance of saving grace. If salvation by grace is inconsistent and irreconcilable with a state of total depravity, how can it be consistent with a less degree of depravity, or with any degree whatever? If depravity, in any degree, has a tendency to destroy the power and freedom of the will, I do not see why the smallest degree would not do it, and continue so to do, until removed by sanctifying grace. This question, while it has crippled the doctrine of free agency more than any other, has done nothing to magnify salvation by free grace; nor has it brought any glory to God, for it has robbed him of the glory of such as are saved, by making him the instrument of the ruin of the lost. And if he did not do it by stern decrees, he did it by withholding the means of a possible salvation. The question

of the loss of man's free agency and ability by the fall, has, doubtless, been too readily taken as true without proof, when it should have been demanded. There is no want of Bible testimony to establish the fall and depravity of man, but it is all wanted to establish the loss of his free choice in relation to saving grace. It may be claimed from the Word of God, and the proof is as full and clear, to establish the free agency of man and the power of his will in the acceptance of eternal life under the scheme of recovery, as can be claimed for the establishment of his free will before he sinned and fell. And, again, there is as little propriety in supposing that he cannot come to God in the way of mercy, without the removal of depravity, as there is that he could not depart and leave his first estate, without impurity in his soul before he took the step. I only wish to know that man, with all his depravity, is as free, and gains heaven as truly, by his own voluntary choice, as when he lost Eden. Man's soul is so perfectly free in its responsible actions as to be necessitated by no moral sensibilities or qualities apart from that self-moving volition given at first, and never taken away by the giver or lost by the receiver.

Next, it may be assumed that no system of doctrine is true and reliable which supersedes the atonement or the necessity of salvation by free grace alone. Both are essential in every sound creed. We are unable to see the necessity, however, of either beyond the range of the fall and depravity of man. This fact, though overhung and surrounded with gloom, underlies the entire scheme of recovery by Jesus Christ, and is so connected with it that wherever it is set aside or denied, it necessarily saps the whole plan of free grace as presented in the Word of God. We believe and teach that Christ made a full and real atonement for all, for the entire race, but can this be true if any part was not fallen and depraved? Or, if any part of the race could and were to enter into life, could it be said that they were saved through the Son of God when he never tasted death for them? It must be manifest that none were redeemed by Christ, either soul or body, who were in no need and could enter into life independent of his death. Now, on the supposi-

tion that infants are not depraved and Christ never tasted death for them, through what medium are they saved, if saved at all? Could it be said in truth and with propriety, that they enter heaven through Christ or that he is their life? All the race were infants except the first pair, and what is true of one must be so of all. If any are or could be saved independent of grace, all could, and shall we say that Christ made no atonement for any of the race except the first pair? This would be a strange gospel to preach to the world, and such as Paul and other inspired men never preached. Paul preached thus: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Cor. v. 14, 15. Here we see the reason why Christ died for all and rose again. He both died and rose that they who live through him and to him, might give him glory and praise forever. And again (1 Cor. iii. 11): "For other foundation can no man lay than that is laid, which is Jesus Christ." Acts iv. 12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." There is no salvation for any of the race only through Christ. He is the only medium of access to life eternal.

There is a limit to the atonement—a marked limit. Christ only died for such as are fallen and depraved, and for no others. If infants are not depraved when born, and should consequently need no atonement and no grace to sanctify them, and Christ died not for them, should they live to the years of accountability and commit sin and become depraved, how are they to be saved in that event? Can they, notwithstanding, be saved in some other way? Or must the Son of God die again for them? For if they were not included with the first pair when Christ died once and rose again, by what process will they have any part in that atonement? There can be only one of the following means of life: Either there must be another atonement, or they must become in

some way interested in that which did not include them at first. It seems to me to require too much of an effort for any common mind to believe, that Christ died for pure and perfect souls, or that he died to redeem our bodies and left our souls out of the question as an after thought, to be provided for at some other time or in some other way. I maintain that the extent of the fall and the depth of the depravity, aid us much in the argument when an effort is made to prove the extent of the atonement and the efficacy of divine grace. For if all were not fallen and depraved, then it not being necessary, Christ did not die for all; but if all were involved and could not be saved otherwise, then he tasted death and gave himself a ransom for all. This made salvation possible for all in every case which has occurred in this world of sin and death. Nothing can be gained in any way by a denial of general depravity in this world and its totality in every case, for if the plan of recovery is adapted to the entire case, as it is, that is all we want. God can as well save from much depravity as from a less degree, and we can as truly be saved in conformity with our responsibility. Both salvation by grace and man's free agency are true and must be maintained, and so must the fall and depravity of the race and the extent of the atonement. Paul, in speaking of the fall and also the plan of recovery, says, "Therefore, as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."—Rom. v. 18. Here it is seen that *all* suffered by one, and the same *all* were redeemed by one Lord Jesus Christ. See also 1 Cor. xv. 21–23: "For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, so in Christ shall all be made alive, but every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." This last connection of Scripture, it is true, has reference to the general resurrection, but we see that all suffered in the first place by one man's sin. They were all subjected to natural death. And in the next place, we are informed that all were favored by one, who died and rose again. The resurrection of Christ and his death which

preceded were for one purpose: to redeem the world; and no one can have any part in one and none in the other. Those who have part in his resurrection must be interested in his death also. Hence, as all died in Adam, all were redeemed by Christ, and consequently all will be made alive by the resurrection of Christ, who, Paul says, "died for them and rose again." We see that he both died and rose again for all who died in Adam. Therefore, as we have seen, "if he died for all, then were all dead." Not only does the Bible fully prove that all died or suffered greatly by the fall of Adam, but we ourselves and our infant offspring are suffering now in many ways. And although we cannot believe, and do not, that infants are personal sinners, yet it does appear from all we can see and know of them, that they are depraved; for in all cases known to us they early depart from God. They are not now as Adam was before he fell; he was pure: they are impure or depraved, and we see them act it out in early life; and we can conceive of no plan better adapted to meet their case and secure their certain salvation, than to place them in Christ with a full interest in him and all he has done. And there is no plan known to us in which our bodies are interested in the Son of God while our souls are left out, and this would evidently be so if infant bodies only are impure, while their souls are perfect and fit for heaven independent of the atonement. All children, we have thought, come into this life, into existence, through Jesus Christ, by virtue of which they are interested in the grace of the kingdom; for Christ said, "Of such is the kingdom of heaven." The kingdom of which he spoke is certainly the kingdom of grace so frequently referred to by him and his apostles. Little children, therefore, belong to the kingdom of heaven, the kingdom of grace, from their relationship to Christ, who is the way, the truth, and the life. But while this is a fact, does it follow as a certain and necessary sequence that they are pure and altogether free from depravity? How, then, could they be of the kingdom? If the purity of their souls placed them in the kingdom independent of grace inherited through Christ, how are their impure bodies brought into the kingdom? For certainly

Christ did not intend to exclude their bodies from the kingdom because of impurity, while the soul was owned as being of the kingdom for its native purity. This declaration of Christ does not establish the purity of such as are referred to. It only proves their salvable condition in consequence of the grace of the kingdom having been secured to them through Christ.

LECTURE VII.—THE DOCTRINE OF ATONEMENT.

SINCE man is a sinner, and condemned by the laws of God, nothing can be more reasonable and certain than that an atonement was necessary, in order to make salvation possible, that he might be placed in a salvable state, by such a scheme as would at once maintain the honor of the divine throne, and afford to him an ample and a certain ground of pardon, and eternal life. This doctrine cannot be fully understood and safely taught, without reference to, and a knowledge of, the divine law. A correct knowledge of the law prepares the way for a correct understanding of the evil and damning nature of sin, as well as the gospel remedy for sin. The law and the gospel are not the same—the one is the rule of obedience and standard of purity and perfection: the other is the merciful and gracious expedient devised by divine wisdom to raise man up to the standard of perfection and fit him for heaven. While the former teaches the nature and extent of sin, the other teaches the nature and extent of recovery from sin. For if the gospel provides less for man than the law demands of him, the remedy is to him worthless, and can avail him nothing, as it is true that by the deeds of the law there shall no flesh be justified in His sight, and man cannot help himself—he must continue under condemnation. But if it provides to meet his case as it is, and what his condition requires, then it is to him glad tidings of great joy. Then, as the law leads us to a knowledge of sin, and the lost, helpless, and ruined condition of man, and suggests to us the needful remedy, it will be fit and right, at this time, to bestow some attention to that subject.

The law of which we speak is the moral law—so denominated by all orthodox divines. It was first visibly written

by the finger of God upon tables of stone, and handed to Moses on Mount Sinai, and afterward expounded by Christ to have its fulfilment in love to God and love to man; on these two commandments, he tells us, all the law and the prophets hang. The Bible teaches us that God is love; this being true, it must be that this law of love existed in him from all eternity, being essentially right in and of itself, and never can either change or cease to be, as God cannot: "It is holy, just, and good," as the Psalmist says, "thy commandment is exceeding broad." Nothing can be added to it, to make it more perfect, and nothing can or ought to be taken from it, to make it less so. As this is the measure of all moral perfection, it was the standard by which God made man at first, when he made him in his own likeness and image. And as it was the law of his creation, it was right that it should be the law of his obedience—the law of gospel perfection, and finally the law of judgment, by which all men will be judged. God having made man by this rule, it was right that it should be his law forever, and that the one should exist while the other remains. This pure law was by the finger of God impressed—yea, written—upon man's heart and soul when he made him, before it was written upon the tables of stone and given to Moses. The measure of its purity is the meetness for heaven, while the opposite of this is the blackness of darkness and the fuel of hell forever. And as none can be saved but by the gospel plan, so none will or ought to be turned into hell but for its rejection. And those who are saved by the law-honoring plan will be saved in life, saved in death, and saved forever, and will never come into condemnation. But those who reject this plan will be cursed by the law as long as it endures, and will be "*anathema maranatha*" when the Lord comes, as neglectors and rejectors of this great salvation. It is true that God gave to man a positive command interdicting the use of one tree of the garden, which command was founded upon the moral law, and was nothing more than a declaration of this law requiring obedience, and an expression of its true penalty; therefore, when he disobeyed the command, he sinned and fell under its curse, which, like the law, was eternal; the

penalty was incurred by his failure in obedience. Now, the remedial system must not only provide to meet the penalty, but also to render that kind and amount of obedience which the law required of Adam, our first federal head and representative; nothing less will do. Now, as the law is holy, and the *commandment* holy, and just, and good, and exceeding broad, and can never be altered or done away, but must be fully met and satisfied, in order to a possible salvation for man, we see, at once, that man himself, with all the angels of heaven to aid him, could never consummate the work of redemption—no, none but him who is the Lord from heaven, who, being united with humanity, could redeem man. As God united with and joined to humanity, he could strengthen it in that course of active obedience which the law required, so as to render the full measure of obedience; and then by the same he could strengthen and sustain it under the penal sanction, and sanctify the offering and make it all that man's condition required, or the law demanded. Then, as God, he had power to lay down his life, and power to take it up again; and not only power, but he had the right to lay down life, being the author of life; when he laid it down, he laid down his own, and by the same right and power he could, as he did, take it up again, and grant repentance and remission of sins, and save, to the uttermost, all that come unto God through him. When we speak of the atonement of Christ, we mean his obedient life, his suffering and satisfactory death, and his conquering and triumphant resurrection from the tomb; whether it be called redemption, propitiation, or atonement, it matters not, as these names are all used in the New Testament with reference to the same wonderful work. But now the question comes up, Was this vicarious? Did he suffer and die for us in our room and stead, and rise again for our justification? We take the affirmative of the question, and shall endeavor to prove it.

If it had not been that Christ suffered for us, and in our room and stead, we must suffer the penalty of the law for ourselves and in our own persons, and that to the full extent. Therefore, our sufferings must needs be eternal, "for by the deeds of the law there shall no flesh be justified in his sight."

It is certain we shall not be justified in this life, and we dare not presume that we shall in the life or world to come, but must continue under condemnation, both here and hereafter, forever. Now, as eternal condemnation is only another name for hell, if we are condemned, as the Bible declares, and never can be justified by our own works, unless we can be justified by the works and doings of Christ, we are doomed to suffer the vengeance of eternal fire, and hell is our portion. But if Christ did suffer and die for us, as the Bible clearly teaches, then salvation is possible for us, and we may be made the righteousness of God in him, and be justified from all things from which we could not be justified by the law of Moses (or by works.)

Let it be once established that there exists a law which has dominion over this lower world, and holds just and righteous claims upon all, and binds all men to love God with all the soul, etc., and to render to him personal, perfect, and perpetual obedience, and then let it be proven that all have sinned and come short of the glory of God, and are, consequently, condemned by the law, and nothing can be more scriptural and certain than that the law must either be annihilated or met in its claims, or it will have an eternal bearing upon the guilty and punish them forever: one of two things, then, must be true, either man must satisfy the law for himself, and remove the curse from his own soul, or it must be done by another for him, and in his room and stead, or his salvation is impossible. To suppose that man can, in his fallen state, satisfy the law and remove the curse, is as fully condemned by the Word of God as the notion that he can be saved contrary to, and in direct violation of, law; and equally absurd is the sentiment that the curse can be removed, or any part of satisfaction be made to the law, for us by another who does not take our place in law, and, for us and in our room and stead, meet and satisfy all its claims against us, and that we could, in any way, be benefitted by such suffering; and the sentiment is, as it must be, of a deistical tendency, and as much at war with the Bible as it is with the possible salvation of man. If what we have said is true of one of the race, it must be true of all: for if the vicarious suffering and death

of Christ were essentially necessary for any one of the race, they were equally so for all. All, then, for whom he suffered and died in this sense can be saved, and no others; and to say that they can, is virtually to say that all could, and that Christ died in vain, or that his sufferings and death were only designed to exhibit a life of piety, and as an example to us of patient endurance, as say the Arians and Socinians. All who have objected to the vicarious atonement of Christ, and have spurned the idea of the innocent Lamb of God suffering in the stead of guilty man, have either denied the true and real divinity of Christ, or the authenticity of the Scriptures, or both. For no one could object to the idea of Christ suffering in our room and stead—the just for the unjust—who admits that he was the very God. All who admit that, are ready to admit that he had the right to lay down his life to justice for the accomplishment of his purposes of mercy and free grace, and in doing so he only exercised his divine prerogative, and no being in the universe has any right to object. Christ says, “Therefore doth my Father love me, because I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it up again.”—John x. 17, 18.

To prove that Christ, in making atonement for us, suffered and died in our room and stead, the Scriptures of divine truth may be confidently appealed to as being fully sufficient. That he suffered and died is true, but that it was for himself is not true, and has never been assumed but by the veriest infidels. Then it must have been for us, as the Bible teaches. See Gal. iv. 4, 5: “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.” And III. 13: “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree.” And Peter, speaking of Christ, says: “Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed.” 1 Peter II. 24, Rom. v. 6–8: “For when we were yet without strength, in due time Christ died for the ungodly,” etc.; “But God commendeth his love

toward us, in that, while we were yet sinners, Christ died for us." 2 Cor. v. 21: "For he hath made him to be sin (or a sin offering) for us who knew no sin, that we might be made the righteousness of God in him." Then Peter informs us that the innocent did suffer for the guilty, that they might be brought to God—might be saved: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter III. 18. Then he tells us that we were redeemed with the precious blood of Jesus, as of a lamb without blemish and without spot. 1 John II. 2: "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Then in Isaiah LIII. 4-6 we have these very emphatic words: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." If language can convey ideas to the human mind, surely the above quotations are amply sufficient to prove, beyond all doubt, that the Lord Jesus Christ did suffer and die for us, and in our room and stead. He redeemed us with his precious blood; he was made sin for us (sin offering); he bore our sins in his own body on the tree (cross); he was wounded for our transgressions, and by his stripes we are healed and made the righteousness of God in him, etc. These and many other passages go to present the doctrine of the vicarious nature of the atonement of Christ in the clearest light of which language is capable, and to place our salvation alone upon that foundation—the immutable rock.

There are not a few who, while they agree with us that Christ suffered and died in our room and stead—for us in the full and true sense of that term—and that we are justified and saved alone through his righteousness, at the same time differ with us widely as to the extent of the atonement. For while we believe that Christ died for all in the same sense

and to the same extent, and rendered salvation possible for all, there are many (good Christians, we doubt not) who hold that he only died for a part, and that salvation is only possible for a part. Now, these are two wide extremes, and never can come together upon any supposed middle ground, for there is none. And we take the position here, *all or none*. For, to our mind, it is as clear as that two and two make four, that wherever and whenever the Word of God speaks of the atonement made by Christ for sinners, it either negatively or positively proves that all the world was included in the very same sense. The reason why we say all or none—that Christ either died for all or none—is not rashness. For we feel well assured that the same amount of Scripture testimony which goes to prove the doctrine of the atonement, and that Christ died for sinners, goes, with equal force, to prove that it was for all; and the reader will remember that such is true in regard to the foregoing part.

Negative testimony, in the Bible, is never contradictory of positive testimony on any point or matter of fact, but always may be construed by the positive, without injustice or detriment to the truth in the case; but never can the positive be construed by the negative so as to weaken its force, or in any way to contradict it.

By negative testimony, in this case, we mean such passages of Scripture as testify to the fact that Christ died for sinners, and in their room and stead, but do not say for all, all men, the whole world, etc. By positive proof, we mean all such as speak of the suffering of Christ, stating, at the same time, that it was for all, every one, or the whole world, etc., using some universal term to qualify it. There are some passages which appear, at first, only to afford negative proof, which, on a more careful examination and strict scrutiny, will be seen to be positive. Such as the following from John xvi. 17: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved." The word world, in this place, takes in all men, all the race, and leaves out none. It is declared

that God loved this world, so that he gave his only son for it, manifestly to die for it, that it might be saved. For while there is nothing said of his death, in this connection, it is negatively said that whosoever believeth in him shall not perish, but positively shall have everlasting life; and as none could have life but through his death, we are to understand that he was given to die, and that for the world which God loved, and gave him for, that salvation might be possible for all, and that none should perish of necessity, and without a full and fair opportunity of being saved, for the next verse says, "For God sent not his son into the world to condemn the world, but that the world through him might be saved." Here is a positive declaration that God sent his son into the world that the world through him might be saved. And that which is said of one, is said of all; and what God gave, he gave for all, with a single purpose: and whatever Christ came to do for the world, was for every one in or belonging to it, and for one as much as another: that *all might be saved*, and that *all who believe shall*. It may be safely stated that, if God loved the world, and sent his son for the express purpose that the world might be saved, if his son failed to make a full and real atonement for all, thereby rendering the salvation of all fully possible, he certainly did not do what he was sent to do; no, not even in part, but made a perfect failure, and accomplished nothing for any of the race.

It may possibly be said, by those who limit the atonement to a part, and do not admit that Christ died for all, that there are cases in which the words world, all, every, and such like universal terms, may, in some cases, be limited, and only mean all of a certain class or kind. This, however, may be admitted without weakening, in the least degree, our argument. In all cases, when such *universals* are used, the thing spoken of and referred to, with the other circumstances, must determine the true meaning. The passage under consideration is one of many which cannot be limited, by any acknowledged rule, to a less number than the whole world of sinners—every soul of Adam's race. All the circumstances, in the language of God, and the subject matter in the case, forbid it, under no less a penalty than that of extreme rashness in

handling the Word of God. In Ezekiel xxxiii. 11, there is both negative and positive testimony on the same subject. "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?" The people addressed here were the Israelites. At any rate, they are mentioned by name in the latter part of the verse as the immediate subjects of the solemn exhortation of Jehovah. But all Israel was certainly included, and certainly the wicked; yes, all the wicked among them, or of that house. God most solemnly lifts his voice and asseverates that he has no pleasure in their death—in the death of the wicked (meaning all of them). This is the negative member of the verse. The positive is, but that they turn and live—that is, that I have pleasure in that they turn and live. Now, if this verse should be limited to the Israelites, yet it is certain that they were all included, and God had no pleasure in the death of any of them; and as they could not live or have eternal life but in and through the Lord Jesus Christ, it certainly was the good will and pleasure of God to give his son, that they might have life, and have it more abundantly.

It may be safely affirmed that no Jew ever went to hell because it was the will and pleasure of God, nor yet because Christ never made salvation possible for him, but because he would not come unto him, that he might have life; for God cannot withhold life and righteously charge the wicked with their own destruction, as he evidently does. What we have said of the Jews is true of the Gentiles, in this respect, which we shall prove in the sequel. It may be proper to state, in this place, that whenever negative and positive testimony are united in the establishment of any proposition or fact, they constitute the strongest possible form of affirmation which can be brought to bear upon the human mind; as when God says I have no pleasure in the death of the wicked, but, positively, that I have pleasure in their life. The first member of the sentence shows that he has done nothing, at any time, or in any way, to involve them in sin and death, while the last member proves that he has or will do all that he can,

consistently with his righteous character, to prevent it, and that he will not leave them to perish in their sins unpitied and unprovided for, when it is in his power to afford them an ample remedy. And surely no Christian man will gainsay this, nor can he do it (whatever may be his dogmas), without charging God with duplicity and falsehood. And this is the more apparent, when followed by a most pressing exhortation to turn and live; yes, "turn and live, for why will ye die, O sinners?" John the Baptist says of Christ: "Behold the Lamb of God, which taketh away the sin of the world."—John I. 29. And the beloved John, in his first Epistle, chapter I., verse 2, says: "My little children, these things write I unto you, that you sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." These passages, taken together, make out a very strong case. The first says that the Lamb of God taketh away the sin of the world, which evidently includes the world of sinners—all who sinned and fell in Adam. And the least that can be said by way of comment on the text is, that he came to be and was, in fact, a sin offering for the whole world of sinners, and that the offering made by him was coëxtensive with the miseries of man and the ruins of the fall. The other text is a good answer, and ought to be a *quietus* to the notion that Christ only died for the *elect*, and not for all the fallen race. First, it will be observed that the Lord, speaking of the *elect* as such—of Christians—distinguishes between them and the unregenerate most clearly. He said to his disciples that his kingdom was not of this world, and that they were not of the world; they were separated from it by their faith and spirit. Yet they had once been of the world, and were children of wrath, like other men, but by faith in Christ they had become the children of God, elected to the heavenly inheritance. And John writes to such, and calls them little children, and says unto them that Christ is a propitiation for their sins—keeping up the same distinction between the children of God and the world of sinners yet in their sins.

But, in the second place, it will be seen, that, while the

above-named distinction is made between the children of God and the world, the apostle plainly declares that Christ is the propitiation (atonement) for the sins of both. "And he is the propitiation for our sins (the little children), and not for ours only, but also (in like manner) for the sins of the whole world." This would be a tight place for a rigid predestinarian to struggle through, who either contends that Christ only died for a certain definite number, and for no other—not for all men; or that if he did die for all, in any sense, it was in a special sense for the *elect*, and in a common sense for the non-elect, and that special grace was provided for the former, and only common grace for the latter: *i. e.*, grace effectually to save the one part, and only grace effectually and completely to damn the other forever in hell. As we have remarked, they could not make out the case that this definite number, called the elect, is the world, the whole world, for whom Christ died; and it would be still more difficult to sustain the position that he died for no others, when it is affirmed, in the Word of God, that he is the propitiation for both classes, in the same sense and to the same extent, and died equally for all, whether they be called elect or non-elect, good or bad, saints or sinners, Jews or Gentiles—yes, for the *whole world*.

One truth must be plain to impartial readers of the Bible: That if Christ ever did bear the sins of any part of the world in his body on the tree, and did suffer and die in their room and stead—and, still further, did make for them a full and real atonement for sin—that he done the very same for the whole world, without distinction, partiality, or respect of persons; and we may confidently rely upon it as being the universal, uncontradicted, harmonious testimony of God's Word, and is so believed and taught by Cumberland Presbyterians. This great leading truth is presented, in a very clear light, by Paul in his 2d Epistle to the Corinthians, v. chapter, 14th and 15th verses: "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

Orthodox Christians, at this day, harmonize as to the doctrine of the fall and depravity of all men: that all, by nature, are dead in trespasses and sin; but they differ widely as to whether Christ died for all or only a part of the race. Many contend that he only died for a part. In the days of Paul, however, it was different; for it appears that all agreed that Christ died for all men, but did not admit that all were dead. It will be remembered that there were those among the Jews who thanked God that they were not as other men; and some even charged our Lord with crime, because he ate with publicans and sinners, and it seemed difficult to convince them that they, too, were sinners, and liable to perish as well as other men. And Paul labored to convince the Jews that all were children of wrath—Jews as well as Gentiles—and could only be saved by the blood and righteousness of Christ. In the argument contained in the above quotation, he lays down an axiom, an acknowledged fact, which was undisputed, and argues and draws his conclusions from that. If, however, his premise had been disputed, it would have been necessary, in the argument, first, to have proven that; but this seems to have been settled—that one did really die for all. Then, laying this down as admitted, and not to be disputed, he says: “For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead.” And having proven, from his axiom, that all were dead, he then affirms that one died for all, and argues, from that consideration, that they ought no longer to live unto themselves, but unto him who died for them and rose again. But there is a peculiarity in the language of the apostle, which it may not be amiss to call attention to. He says, the love of Christ constraineth us thus to judge and decide. How did the love of Christ constrain him, and all the apostles and Christians of that day, to come to that decision with regard to these two points of doctrine? We may answer, that it was the love of Christ that guided them into it. For it is evident that the love of God to lead him (so to speak) to give his only begotten son to redeem the whole world, as it is said, “For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his son into the world to condemn the world, but that the world, through him, might be saved." Now, the love of Christ, which passeth knowledge, is the same, and when it is shed abroad into the soul, at the time of regeneration, by the Holy Ghost, it has a correlative influence, and flows out into the same channel, and the soul is pressed by its overpowering influence to say, Surely all were dead, but God loved the world, and Christ died for the world, and there is a fullness in Christ for the salvation of the whole world.

It is worthy of special remark, that all Christians feel this same constraining power of the love of God at the time of conversion, and are all agreed that Christ died for all mankind; and it always continues to be so, where they are happy in the love of God. And no minister, in times of great revivals, being truly in the revival spirit, warmed and filled with the love of God, has ever been known to limit the atonement, or preach any thing contrary to the general redemption plan of salvation, whatever may be the sentiment of his head, at other times, when his heart is cold. And, moreover, whenever the opposite opinion is preached, it never fails to chill the soul of him or them who do preach it, and to chill all around them like the wind in winter, or a shower of snow falling upon the people.

Now, if the doctrine of general atonement has a tendency to promote revivals, and the opposite a tendency to chill and kill them off, surely it ought to suffice to convince all that the Spirit owns and accompanies the one as his own diction and Word, and disowns and condemns the other as false and opposed to the best interests of souls, and the glorious uprising of the kingdom of Jesus Christ.

And, finally, it may be said, that every system of doctrine which does not promote revivals when preached, ought never to be preached, but laid upon the shelf to sleep the sleep of death. If the Jews ever held any thing in the form of a limited atonement, or that a part of the race was abandoned of God, and left to die in their sins without remedy, it was in this form—that all the descendants of Abraham were the Lord's peculiar people, and they alone were interested in the

Messiah, while the Gentiles had neither part nor lot in the Son of David. But they were effectually converted from that error (at least the Christian part of them), when Peter, by the direction of God, preached to the Gentiles at the house of Cornelius, and Paul became their apostle. But they never held that any of Abraham's seed would be lost without remedy, so far as we can learn. And we may say, without the fear of successful contradiction, that no apostle of Christ ever held to a limited atonement, or any thing of that texture, after they were endowed with the Holy Ghost. Nor did they ever preach or write it, so far as we can learn from the Bible. But always the contrary. Though some men have made out to infer it from their writings, in opposition to the most solemn declaration of God.

As Paul is thought, by some, to have been a predestinarian, something like the modern school, we shall quote from him again (see 1 Tim., II. 4-6): "Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." These are not the words of one who believed the doctrine of unconditional election and reprobation; the teaching is the very opposite. Here we see presented, in miniature, the great fundamental doctrines of our holy religion. There is one world, and that world has sinned and rebelled against God, and would have sunk to perdition, under his wrath, but for the interposition of the Mediator. He took his stand between God and the world of rebels, and suspended the stroke of divine vengeance, and afforded them a respite from punishment and a day of grace. If he had not done this for all men, and part had been left out of the arrangement, they would as certainly have felt the full weight of divine wrath, as that God is holy and just. This will neither be doubted nor denied by any Bible Christian. And God's wrath would not have turned away from any of all the race by the bare presence of the Mediator, or any partial satisfaction, or half pay to divine justice: it could only be done by full and complete satisfaction for all and every one; for the law knows of no lenity, all is de-

manded, and must be paid to the uttermost farthing. This Christ came to do, and for this purpose he filled the mediatorial station between God and men—all men. In truth, we can in no other way account for our own existence as sinners, under the violated law of God: it must be through the medium of the Mediator that we came into being, and are suffered to live out of hell; and in consideration of the full and complete atonement which he was to make, and did make in due time, for all, and not a part.

Here we may dwell for a time on the representative arrangement of Jehovah, and show that Adam, as the first federal head and representative of the race, sustained such a relation to all his descendants in the government of God, as by his violation of the law placed them under condemnation and justly exposed them to wrath divine. And why were they not turned into hell? Manifestly because the will of God was otherwise. He not only willed not to pour his vengeance upon them, but willed their salvation through his Son. He loved them with the love of commiseration, and gave his Son to redeem them; as Paul has said, "Who will have all men to be saved, and to come unto the knowledge of the truth." If then he willed it, he certainly chose it, and if he chose it, he certainly appointed and arranged it so to be. Here is will first; appointment, decree or election next, and then the thing is done according to his purpose or plan, and all the means of grace are provided and arranged to afford all a full and fair opportunity of being saved. For God could not will, as Paul says, that all men should be saved, or to have them saved, and not provide the ransom and all the means of their salvation, when it was possible for him to do it and maintain the rights of his eternal throne. This will hardly be disputed. It will next be seen that as God placed the first representative at the head of the race, by whose voluntary transgression judgment came upon all men to condemnation, that he, willing their salvation, placed, by appointing and sending his own Son as mediator, him to be the second federal head and representative of the same, and all who fell in the first man, that he might redeem them all. And now, "as by the offense of one, judgment came upon all

men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." As Paul says (Heb. ii. 9), "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man." Thus we see that the grace of God, and his plan of salvation, was as free from partiality as he is from imperfection. But how was Christ, the mediator, made a little lower than the angels, and for what? For he was certainly the very and eternal God from everlasting to everlasting, and continues so to be. He was made lower than the angels by uniting his divine nature with the human. As Paul says, "He was made of a woman, made under the law, to redeem them that were under the law." Yes, to redeem all who were condemned by the law from its curse, being made a curse for them, as he was, by bearing their sins in his own body on the tree (cross). Christ, as God, held the rights of the divine throne in his almighty and immutable hand, that not one jot or tittle could fail till all was fulfilled. As man, possessed of a real body and soul, he was under the same law which cursed Adam and his posterity, and as fully represented all in his acts and doings, in his mediatorial office throughout, as the first Adam did, and as certainly redeemed them from the the curse of the law as the first man brought them under it. As mediator between God and man, he held in one hand the rights of the throne, and in the other he held an unflinching grasp upon the entire race of man, and became the connecting link, as God manifest in the flesh, between God and his ruined world; and by the grace of God, who will have all men to be saved and come unto the knowledge of the truth, he never loosed his grasp or broke his hold until he tasted death for every man, and the law was satisfied and the world redeemed. Paul says that he had proved that both Jews and Gentiles were under the law. This being true, when Christ was made of a woman, made under the law, to redeem them that were under it, he redeemed both. For God is not the God of the Jews only, but of the Gentiles, and would have them to be saved as well as the Jews. All this, accord-

ing to the text, is to be testified in due time. "Who gave himself a ransom for all, to be testified in due time." True, it is fully testified in the Word of God, and never ought to have been controverted by mortal man, though some have done so, and said a part only were ransomed by the Mediator, and that God would only have a part to be saved and the other part to be damned forever and that without remedy. But now the testimony in due time: how is it given? We are informed in the Sacred Scriptures "that there are three that bear record in heaven, the Father, the Word or Son, and the Holy Ghost, and these three are one." Now, the Father testifies, by his eternal existence, that he has no pleasure in the death of the wicked, but has pleasure in their salvation, and will have all men to be saved and to come unto the knowledge of the truth. The Son testifies that he came to seek and to save that which was lost, and to do the will of his Father by tasting death for every man. The Holy Ghost testifies the same as the Father and Son, and reproves the world of sin, of righteousness, and of judgment; for these three being one, their testimony is one and the same. The Holy Spirit, however, is said to be truth or the true witness. 1 John v. 6: "And it is the Spirit that beareth witness, because the Spirit is truth." He has inspired men to write the truth, and gives energy and power to the truth when preached, and he is the sanctifier of souls. It is, however, said of him that he shall reprove the world of sin, etc. This he does as truly as that God loved the world and gave his Son to redeem it, who tasted death for every man, and he does it in due time to accomplish their salvation, and to as wide an extent as the love of God and the death of Christ; for we have seen that the world, in Bible language, means the wicked—sinner's of Adam's race, and all of them which have any thing to do with it, and constitute any part of it; these shall all be reprov'd of sin, of righteousness, and of judgment in due time, as Christ said. If this is true, there is a possible salvation for all, but if not, the unenlightened by the Spirit will all be lost, whether Christ died for them or not, as we can see no Bible assurance for their sanctifi-

cation through Christ, unenlightened and unaided by the Spirit.

Paul has said of God, "That he will have all men to be saved, and to come unto the knowledge of the truth; for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." And in 1 Tim. iv. 10, he says, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe."

Christ as the Saviour of all men, does not save all unconditionally, but provides salvation for them—places it within their reach. Those who are competent to believe, and do so, he saves specially or truly. But all those who are incompetent to believe, such as infants, etc., God has not suspended their salvation upon any thing as a condition required of them; it depends alone in the faithfulness of the Spirit to wash them in the blood of Christ and fit them for heaven. With regard to the heathen, we may be indulged with a few remarks. Many who believe and talk much about the extent of the atonement, so far as we can learn from them, believe that all who have not the gospel in word, have none in substance and in spirit, but are all lost forever. A strange notion, that of God's plan of grace and salvation. Paul evidently did not so believe and teach. He says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."—Rom. i. 14, 15. This proves that God's grace and salvation were there. The law was written in their hearts, and they had a knowledge of good and evil by the Spirit of God, that wrote or impressed the divine law upon their hearts, which was done through Christ the medium of mercy. Then, as many of them as trust in the mercy of God under the influence of the Spirit, are saved through Christ by the sanctifying power of the Spirit, whether they know the name of Christ in a form of words or not—that is,

the name, or Christ, through which they are saved. And their infants are saved through the same name, or Christ, and as they are in our gospel land. But one thing is certain, whether we understand the minutia of their salvation or not, it can in no respect weaken our position and proof from the Bible, that Christ made an atonement for them as well as for us; and he who willed the salvation of all, certainly provided all that was necessary for its accomplishment, and imparts it on such condition as is best adapted to secure all the ends. Our position is also sustained by the gospel commission given by Christ to his first ministers, by the proclamation of the angel made at the birth of the Saviour, by the promise which God made to Abraham, and by that which he made to Adam in Eden. He said to Adam that the seed of the woman should bruise the serpent's head, and to Abraham, in relation to the same thing, that in him all the families of the earth should be blessed; and Paul, speaking of that promise made to Abraham, says it was the gospel. Gal. III. 8: "And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." And the same apostle informs us that this promised seed was Christ, in whom all the nations of the earth were to be blessed. This is what the angel of God proclaimed at the Saviour's birth, when he said, "Behold I bring you glad tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." And the Lord said, "Go ye into all the world and preach the gospel to every creature," etc. All this proves that all nations, all people, and every creature were interested in the Saviour and his great salvation. We do not suppose that one man, or a small number of men, can personally address every man, yet we are compelled to think that the commission given by Christ to his called and sent ministers, is to preach that there is a possible salvation for every creature of Adam's race, and so far as they are permitted to preach the gospel to any people, they are most solemnly bound to preach it full and free to all and every one of them. And he who does not do it, but

limits the atonement, not only disobeys his Lord and Master, but must be guilty of opposition to him, and sounds quite a different note from the angel who proclaimed good tidings of great joy to all people. In short, if Christ did not make a full and real atonement for Adam and all who fell in him, the angel of God made a great blunder, and the promise which the Lord made to Abraham, together with the commission given by Christ, are exceedingly embarrassing and well calculated to bewilder and mislead those who, like Cumberland Presbyterians, cannot have that kind of vision which understands all nations, all people, and every creature only to mean a part of them, while the others were, by Heaven's own decrees and immutable plan, doomed to endless ruin. We prefer, however, to be guided by the light of the Star of Bethlehem, the Holy Bible, and the commission of Christ, and preach the gospel to every creature, while others spend much of their time in attempts to explain and reconcile God's absolute and permissive decrees with the divine government and man's free agency, and wander off into unknown regions and endless swamps of human divinity, as chilling to themselves and as blighting to the world as the breath of the Sirocco.

On decrees we have nothing directly to say in this place, having bestowed some attention to that subject in a former lecture.

We shall continue the argument on the extent of the atonement. In all matters of controversy on points of doctrine, it is deemed safe and fair to predicate our arguments and draw our conclusions from universally admitted facts, if such there are, which may legitimately be brought to bear upon the point in dispute. The doctrine of the resurrection may be mentioned as one of that class of Bible truths. That there will be a general resurrection of the human race, without the exception of one, and that such resurrection of the entire race is founded alone upon the resurrection of our Lord Jesus Christ, is as universally admitted as any doctrine taught in the Bible, and certainly so by all with whom we have any controversy on the extent of the atonement. This being admitted without controversy, we shall not attempt to

prove in this place, but lay it down as an axiom in the argument, that Christ did make a full and real atonement for all the world, and by it secured to all that measure of divine influence which is necessary to consummate their salvation in conformity with the plan of the gospel and man's free agency. All then will rise from the dead, both just and unjust, good and bad, great and small, rich and poor, bond and free.

Next: this resurrection is alone founded upon, made certain by the virtue and power of the resurrection of Christ, as proven by the Bible and admitted by all. The first thing, then, which we have to prove in the argument is that the resurrection of Christ entered into the nature of, and constituted part of, the redemption of the world, and is inseparably connected with it. This appears so rational and scriptural as scarcely to demand proof, yet it may not be amiss to do so. Hos. xiii. 14: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague: O grave, I will be thy destruction: repentance shall be hid from mine eyes." And Isaiah says, "He will swallow up death in victory," etc. This is spoken of Christ, the world's Redeemer, and of the ransom which he paid for all nations. But Paul speaks so emphatically of the resurrection of Christ as constituting a very essential part of man's redemption, as to conclude that the world would be lost and ruined without it. Indeed, he makes it the pillar of truth, the soul of the gospel, and the hope of the world. Apart from it, there is no salvation, no hope, and no heaven for any one; the gospel is worthless, preaching is false, faith is vain, and hope a delusion. All this is true of all men, if so be that Christ did not rise from the dead. But why all this general wreck, if the resurrection of Christ had nothing to do in the work of atonement and redemption of man? 1 Cor. xv. 14-18: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise

not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The proof is full and clear that, aside from the resurrection of Christ, there is no atonement, no salvation for either soul or body, and no hope for the world—all are doomed.

The next question to be considered is whether Christ represented all in the grave and his resurrection from it, so as to bring about their resurrection, or only represented a part in his sufferings and death, thereby securing their destruction without any possible salvation? Or, it may be stated thus: If all will rise by virtue of Christ's resurrection, is it not equally certain that the first died for them? Now, the Bible knows no such theology as that which would cut up and divide Christ in such a way as to admit that he rose for all but only died for a part. It speaks of Christ as not being divided, and of his work of redemption as one undivided, harmonious whole. It will be seen that all are agreed in the truth of the general resurrection, and that too by virtue of the resurrection of Christ, which is virtually admitting that he rose for all, having first died for all, and there is no way of escape from that. The only way of escape from our conclusion is to prove that although Christ rose for all, he nevertheless did not die for all, which we think will hardly be attempted by any one. For wherever the Word of God speaks of the resurrection of Christ, it also speaks of his death in the same connection, and of both as being inseparably connected, and essentially necessary to the work of redemption. Hear Paul (Rom. xiv. 9): "For to this end, Christ both died, and rose, and revived, that he might be both Lord of the dead and the living." 1 Cor. xv. 3, 4: "For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures." We see, then, that he might be Lord of both the dead and living, or the Saviour of all. He both died and rose again; died for all and rose for them, according to the Scriptures. We then take the

position that if none rise from the dead but those for whom Christ rose, and that he rose for none for whom he did not first die; that if it is true that all will rise, either to the resurrection of life or damnation (condemnation), it must follow, as a matter of course, that he died for all that will ever rise in the general resurrection. And if there should be any of all the race for whom he did not die and rise again, they will never rise, and if they never rise, they will never stand at the judgment seat of Christ. Such poor souls will neither be saved nor lost, for their salvation would be as impossible as their damnation would be unjust. When Christ bore the sins of the whole world in his body on the cross, he satisfied the penalty of the law, it is true, but he achieved no victory until he rose from the dominions of death; it was then that he conquered and swallowed up death in victory. And as his death and resurrection were both essentially necessary to complete his work of man's redemption, his resurrection from the dead is ample proof of the resurrection of all for whom he died and rose again; and the number in both cases is just equal, and the one number proves the other; that is, the number that will rise in the general resurrection will prove beyond all controversy for whom Christ did die, for they will all be present at his judgment seat. As the doctrine of general atonement connects with the resurrection of Christ and the resurrection of the world, so all these have a legitimate and proper connection with the general and last judgment. We know from the Word of God that Christ will be the judge of all men, for it is written, "That the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honored the Father." And again, "We must all appear at the judgment seat of Christ." We are informed that God appointed this day. Acts xvii. 31: "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he has given assurance unto all men, in that he hath raised him from the dead." That day will come, for God hath appointed it, and the assurance which we have is the resurrection of Christ, as the

text says, and, by consequence, ours. But we have still another witness of the fact, for the Holy Spirit, sent by the Son and operating through him, through the medium of his atonement, his death and resurrection, and to the very same extent, convinces all for whom he died and rose again, of sin, of righteousness, and of judgment to come. But as Christ will be the judge and righteousness the rule, how could he righteously pass the sentence of eternal condemnation upon any for whom he made no atonement, and who never had any special operations and awakenings of the Spirit? Would his blood appear against them when it was not shed for them? and would the righteous judge lay that to their charge as the cause of their condemnation? Surely not, for this would not be true, and the judge would know it and could not bring the charge, for the Lord cannot lie, as it is said, "Let God be true, but every man a liar." For what then could he condemn them? Could he say that he called and they refused? that he stretched out his arm and they disregarded? or that he would have saved them but they would not—that they would not come unto him that they might have life? How could he, when he shed no blood for them and there was no life for them? Could they have life without Christ, and independent of him and his blood? No; for they could not save themselves, and if Christ did not die for them it is certain that he would not. And eternal death, in such a case, would rather be a matter of necessity than otherwise. If there are such souls in all this lower world, their condition is very peculiar, for they are not and could not be prepared for heaven, unless it could be done independent of the atoning merits of Christ. And they could not be fit for and righteously sent to hell, for it would appear that they never slighted any of all the Lord's mercies, and could not neglect his great salvation. What would then become of them? We know not, unless they would pass off into smoke, like that system of doctrine which teaches unconditional election and reprobation or a limited atonement. These are some of the difficulties which lie in the way of that system of doctrine, and hinder the success of the gospel of Christ. Christ, the judge of all the earth, will do

right, and his judgments will be just, as we have said, and the righteous will be saved through his merits, and the wicked will be sent to perdition for rejecting that which saved the righteous, and for no other cause; for the mangled body of Christ is athwart the pathway to hell, so to speak, and no one can reach that place without walking over the body of Christ and staining his feet with hallowed gore. Where there is no possible salvation for men, and no light to lead them to Christ, the only Saviour of sinners, there is no condemnation—there can be none; and although the Lord Jesus Christ will come to judge the world in righteousness, he never has as yet come for that purpose. His first mission into the world was to save men and not to destroy them, and this was the grand and gracious purpose for which his Father sent him. “For God sent not his Son into the world to condemn the world, but that the world through him might be saved.” “And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil.”—John III. 17, 19. And at the ninth verse of the first chapter it is said of Christ, the light spoken of, “That was the true light, which lighteth every man that cometh into the world;” from which it is as clear as the sun in the heavens in a cloudless day, that the mercy-seat was first erected, and Christ was sent by his Father, and came for the gracious purpose of saving, or that the world through him might be saved; and the true light shines every where in this world for that very purpose, and lighteth every man that cometh into the world, and no man of all this world will ever reach the judgment-seat of Christ without first passing by the mercy-seat; nor will he be condemned there and sentenced to hell but for his wilful rejection of pardon and eternal life fully offered in the name of Christ, and that rejection, too, with the true light first given to stir and excite his soul to its danger and best interests. The condemnation, or the just cause of it, is the rejection of the true light, which is God’s true and real salvation, provided for and offered with all the sincerity of God, accompanied with his oath, “As I live, saith the Lord God, I have no

pleasure in the death of the wicked. Turn, for why will ye die?"

As still further proof, see John XII. 46-48; "I am come a light unto the world, that whosoever believeth on me, should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." "I am come a light into the world," etc. Christ is the light and life of the world, and whoever believeth in him shall not abide in darkness or perish, but have everlasting life. The word *world* occurs three times in the above connection of Scripture, once in reference to light, once in reference to salvation, and once in reference to judgment, and in each place it is to be understood in its widest sense—to include all the race of man. The world finally to be judged by Christ is the same world that he came to enlighten and save, and he will judge none but such, is the plain sense of the connection. But he will not judge them now—that is not what he came for. His errand into the world was to save the world, and not to condemn it without light and the offer of life. For when he says, "If any man hear my words, and believe not, I judge him not," we are not to understand that he will never judge him or them, for that is plainly declared—he will judge the world in righteousness, but not until the appointed day. He first came to save, and now is the day of salvation, and to-day if ye hear his voice, harden not your hearts. Then he informs us who will be judged and condemned in the last day, when the first, the day of grace, shall have closed, and the judgment day come, and by what rule. All those who reject him and receive not his word, which says he came to save, and not to judge and condemn them, will be judged by that solemn word of truth and condemned in the last day. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." And Paul says, "In the day when God shall judge the secrets of men by Jesus Christ, according to my

gospel.”—Rom. II. 16. We have seen, then, that there is to be no judgment day for this world which Christ did not come to save, and none will be condemned but those who reject him, and the justice in the case will be that the true light, which lighteth every man that cometh into the world, shone into their hearts, but they loved darkness and would not have Christ to reign over them. This is all plain, and as it ought to be. But as Paul speaks of the secrets of men being judged by Christ according to the gospel, we may be permitted to make a few remarks on that feature.

Some have supposed that none of our race have any thing to do with the gospel of Christ to whom it is not preached in word or letter, and that such will neither be saved nor condemned according to it. This, however, must be an error, for all are either saved or lost according to the gospel, and according to it will finally be justified or condemned when God shall judge the secrets of men according to it. Infants are saved according to the gospel, both in this and in all other lands. And certainly it has much to do where the letter of it has never been, and in many ways. The gospel is good news, and has its letter and form of words, and also its saving grace and power, and these are not inseparably connected so as that the one cannot operate without the other; for the grace can, and doubtless does, save in many cases without the letter, where it never has been preached. Now, as it is altogether possible for the grace and saving power of the gospel to be where the letter is not, we conclude that it extends all over this world and to every creature, and that God will judge the secrets of all hearts according to that fact—according to the grace of it. Christ says, “My words are spirit and life.” And in Acts xx. 24, it is called the gospel of the grace of God; and in the Epistle to Titus we are informed that this grace hath appeared to all men—II. 11, 12: “For the grace of God, that bringeth salvation, hath appeared to all men; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” God loved the world and sent his Son to die for it, and Christ, by the grace of God, tasted death for every man.

This shows that God's grace is as wide as the world, and this is the grace of the gospel. One thing more. The Holy Spirit reproves the world (if our Lord's word has been fulfilled) of sin, of righteousness, and of judgment; teaching us that we should forsake sin, become righteous, and prepare for death and judgment by a holy and godly life. It is the Spirit, then, that brings conviction and salvation near, even to every man's heart—it hath appeared to all men, etc. By this great plan of grace the world will be judged, and either acquitted and saved or condemned and cursed, according to Christ's word—his everlasting gospel. Some men have supposed that they bring salvation to the people. This, however, is not true. They only publish the news of salvation; the thing was there before by virtue of the death of Christ and the presence of the Spirit, and in this way alone can it ever get there in due time and find its way into the heart of any one. This is true, however certain it is that God works through human instrumentality. In the judgment, all who fell in Adam and were redeemed by Christ will rise and appear before the judgment-seat of him who died for them and rose again, and while he will own and bless those souls washed and made white in his blood, he will be a swift witness against those who rejected him and his great salvation; that he did really die for them and would have saved them but they would not—they would not come to him that they might have life.

We set out to prove—

1. The vicarious nature of the atonement, and that Christ died in our room and stead; and,
2. The extent of it—that this was done for all men.

In both cases, we think all has been proven which could be desired to substantiate the fact that Christ died for the whole world, and we have the comfort to believe that there exists nothing to the contrary in all the volume of divine truth.

As to the doctrine of decrees and unconditional election and reprobation, as taught in the schools, that system presents nothing with a thus-saith-the-Lord, to weaken our position in the least; for it has in its own elements self-

destruction, and contradicts itself on the one hand and the Bible on the other. When the Bible says Christ, by the grace of God, tasted death for every man—died for the whole world; that God will have all men to be saved and come unto a knowledge of the truth; that God has no pleasure in the death of the wicked; that system says he only died for a part, neither did he die for any others; that some were ordained to death; that God has no grace for them; that he would not have them come unto a knowledge of the truth, and that he has pleasure in their death, and in his good will and pleasure decreed, ordained them to wrath, and that from eternity. Then it contradicts itself by saying that God sent these reprobates to hell for their sins, and that it is their own fault that they are damned; that they might have come to Christ if they would; that they had one kind of ability to come and another kind to stay away, etc. As we have paid some attention to this subject in a former lecture, we shall say no more in this place, but let it meet its fate at the judgment-seat if not before. The brethren who hold it we love, but not that part of their doctrine, and many of them would doubtless rejoice to attend its funeral, and unite with others in sounding salvation free and full to the world, on earth peace, good will to men. For behold I bring you *good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And he, by the grace of God, tasted death for every man.*

In the argument we have shown that God could not will that all men should be saved and come unto the knowledge of the truth, and not will the remedy for its accomplishment, and fully open up the way for them to come to Christ; and that it is as possible for him to will (or decree) two opposites, or their life and death, at the same time, as that he could will that they should be saved when there was an irrevocable decree that they should be damned. It has also been shown that in whatever sense God loved the world and gave his Son and sent him into it, that it was as much for the whole as for any one or part of the whole, and that so far as the Scriptures of divine truth go to speak of Christ as having

suffered for sins, they do fully testify that it was for the sins of all men with the same force, and that we have as much authority from the Bible to say that Christ never died for any man as that he did not taste death for every man. And, moreover, that the Bible, with all its doctrines, can with as much propriety and consistency be rejected by the gross as false, as that part of its teachings which so plainly states that he tasted death for every man and would have all to be saved, etc., etc. We have endeavored to be plain in the argument, showing that all the world is guilty before God and under the curse of his law, and that none are exempt; and that Christ was made of a woman—made under this very same law to redeem them; yes, all that were under it and cursed by it, from its curse, as the word of God declares; proving, of course, that the number of sinners of the race under its curse was precisely the number that was redeemed. It has also been shown that Paul understood and taught the doctrine of general atonement to be undisputed in his day, and laid it down as his *axiom* in the argument, to prove from it universal depravity or that all were dead, and makes the number equal in both respects, and says if one died for all then were all dead. Now, his rule will work well both ways as it regards the number. See, then, if one died for all, then all were dead. That is now proven and given up. Then, in the next place, if the number for which he died was the entire all—all that were dead—and his death for all proves any thing in showing that all were dead, it certainly shows that the very same *all* proven to be dead by Christ's death, is the very same *all* for whom he died. And if he died for all, then were all dead, and if all were dead, then he died for all.

In the argument on divine influence, we have shown that all men come into existence through the medium of Christ, and the interest which they have in him as their mediator. Their very existence would have been the greatest curse which God could have inflicted upon them if there had been no personal salvation for their souls. But that Christ, who is the author of their being, died to redeem them and rose again for their justification, and sent the Spirit into all the world to convict them of sin, etc., and to afford them a full and fair

opportunity of being saved; that his influence and light are coëxtensive with the race, and that on their way to the judgment-seat of Christ, all who will ever stand there of Adam's race are met by his awakening power and convinced of sin, of righteousness, and of judgment, that they may prepare for that day. In presenting our argument to prove the extent of the atonement, from the resurrection of Christ, we have endeavored to show that there is a connection between the general judgment, the general resurrection of all men, and the death and resurrection of Christ, and between Christ and this world. So that our connection with Christ in this sense, connects us with his death and resurrection, with a day of grace, with the general resurrection, and finally with the general judgment where we must all appear. That the life of Christ prepared the way for his death, his death prepared the way for his resurrection, and that prepared the way for the general resurrection, and the general resurrection prepared the way for the general judgment; and these are all general items. General atonement, general resurrection, and general judgment; and all that will be there of Adam's race (and all will), will be first resurrected; all who will rise will be raised by virtue of the resurrection of Christ, and our connection with him and his death and resurrection, for he is the resurrection, as he says himself. Then we proved from the fact that as the death and resurrection of Christ are inseparably connected in the work of man's redemption, that if we were so far connected with him as our mediator between us and God as his resurrection brought about ours, we were as certainly interested in the one as in the other—in his death as in his resurrection. And, finally, that the proof of Christ having made an atonement for all men is as good as the proof that all men will die, and after that be resurrected and judged by Jesus Christ, and they stand or fall together; and, finally, those who are saved will be saved, soul and body, by virtue of the death and resurrection of Christ, and all who are condemned and damned, will be damned, soul and body, because they neglected the salvation of both, by neglecting him who died and rose again. The law of love, the moral law, will be the

standard of holiness, and the righteousness of Christ the measure of perfection, and the grace of the gospel the efficiency of salvation in the saved on the right hand, and the rejection of it the just cause of the damnation of those on the left hand of the Judge; and all will be right, having turned on their own agency. Let us feel this doctrine in our hearts, live it, and preach it while we live, and God will bless us and own our ministry, and sooner or later this doctrine will spread all over this lower world, and, with God's blessing, bring about the glory and splendor of the millennial day.

SECTION III.

LECTURE VIII.—ON PRAYER.

PRAYER is a request made for favors and mercies by dependent creatures to the Giver of all good, or the offering up of the desires of the heart to God. It is not only a duty but a very high privilege, and constitutes an important part in the worship of God, without which there can be no acceptable service in his sight. It is the duty and privilege of all to pray. Christ prayed and taught his disciples to pray. "Men ought always to pray, and not to faint."—Luke xviii. 1. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. ii. 8. And James says, "The effectual fervent prayer of a righteous man availeth much."—James v. 16. The duty and utility of this part of religious worship are everywhere taught in the Sacred Scriptures.

1. *The Object of Prayer.*—God is the object of prayer. It is to be addressed to him through Jesus Christ his Son. This will be seen in that form of prayer which Christ taught his disciples, where he says, "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done, as in heaven, so in earth." Prayer offered to any of all God's creatures is the very essence of idolatry, and a sin of the greatest magnitude. Nor is God to be approached in prayer through the medium and mediation of any one of all his creatures, but through that of his uncreated Son. Prayer addressed to either person of the Godhead is scripturally directed, for as much as the Father, Son, and Holy Ghost are one, and not three Gods. The more that is known of God by the supplicant, the wiser may his petitions be. But

if we assume that success in prayer depends upon our knowledge of God, further than barely to know that he is, and that he is the rewarder of all who diligently seek him, our assumption may be most perilous to religion; because we know not the standard of knowledge, but are bound to admit that the wisest know but little of the Almighty, and may utter many things in prayer which need the commiseration of our Heavenly Father to pardon the error of the head while he accepts the offering of the heart.

2. *The Matter of Prayer and the Form of Prayer* may be taken together. The Lord's prayer contains the best matter and presents the best form known to the world. It is both short and plain, and yet it covers the whole scope of prayer as to form and substance. The publican who said, "God be merciful to me a sinner," prayed acceptably before the Lord. No one can reasonably object to appropriate words, sound sentiment, and good arrangement in prayer, yet it may be well not to overlook the spirit of prayer, which it is to be feared is often done in our attention to forms. Not unfrequently the attention bestowed to the matter and form of prayer is for the gratification of the flesh, and more to please a fastidious carnal world than God, who looks more to the heart than to forms. Prayer in public ought to be in matter, form, and spirit, just what it is in secret, where none but God sees and hears. It is possible for God to be mocked with well-arranged, beautiful prayers, which are more for self and the applause of the world than for the honor of God and his blessings. Doubtless pride has much to do with what is called prayer. Pride may prompt men to make a display before their fellow-men to the displeasure of God, or it may restrain them from prayer because they cannot pray in due form like others. In the scriptural form and matter of prayer there can be but little variety, without a departure from the teachings of Jesus Christ, who presented to his disciples an embodiment of both matter and form in one short prayer. In this we are taught that God is our Father; that we are helpless, needy, and dependent and to look to him for all things with confidence and resignation, being willing to forgive others as we would be

forgiven. If we can realize ourselves as standing in the immediate presence of God, and can realize how we would pray, being so circumstanced, this may teach us best how we ought to pray at all times, as to matter, form, and spirit. Those prayers which flow from an honest heart are doubtless the most pleasing and acceptable with God, regardless of the form or language in which they may be expressed.

3. *Social and Public Prayer*.—"I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men—for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and to come unto the knowledge of the truth."—1 Tim. II. 1-4. Prayer is to be made for all men, even for kings and rulers, and the reasons assigned for it are twofold. First, "that we may live a quiet and peaceable life in all godliness and honesty;" and, second, "because it is the will of God our Saviour that all men should be saved and come unto the knowledge of the truth." Public and social prayer has influence upon ourselves and others, the blessings of God our Heavenly Father being invoked upon all in the spirit of Christian kindness and charity. All are impressed with the precious truth that we all have one Father, who cares for all and has rich blessings to bestow upon all. This sentiment entertained and expressed in fervent prayer, tends to overthrow prejudice, bigotry, and selfishness, and to promote brotherly love, which is the very essence of the Christian religion. Those who do not pray for others as well as themselves, do not pray according to the will of God and the spirit of Jesus Christ, for he prayed for his enemies. And it may be well to ask ourselves why social prayer does not at all times avail, as it manifestly did on the day of Pentecost when the Lord God of sabaoth hearkened and heard, and sent down holy influences upon the assembled and assembling multitude. Is it because the fountain of his grace has become exhausted? or has he changed in his purposes of mercy and good will to men?

Neither of the above can be true, "for the same Lord is rich unto all that call upon him;" "he is the same yesterday, and to-day, and forever, and his mercy endureth forever." The true causes, therefore, of all failures in prayer must be, first, a want of full confidence in God; and, second, a want of the spirit of Jesus Christ. "We are told that we must have faith in God, and when we pray, we must believe that we receive the things we ask for, and we shall have them;" for James says, "Ye ask and receive not, because ye ask amiss, that you may consume it upon your lusts." Prayer should be offered up in full confidence in God that he will perform all his promises, and where two or three meet together for prayer they should agree and be of one heart and mind in their supplications before the mercy-seat. But the true spirit of prayer must be felt and exercised, which is that of forgiveness. We must forgive others their trespasses if we would be forgiven ours, and if we would be blessed of the Lord we must honestly ask his blessing upon others, even our enemies; "for if we forgive not, neither will our Heavenly Father forgive us our trespasses." We cannot, therefore, have confidence that the Lord will hear our prayers so long as we entertain any other than good will toward all men, for Christ prayed for his vile enemies and crucifiers, and if we would be heard when we approach God in prayer we must bring our hearts to that rule. He who approaches God in prayer with malice in his heart toward his brethren and fellow-men is a monster of insolence, and might as soon expect the Holy One to change and falsify his word as to expect any blessing from his hand. No one may have any reasonable and scriptural confidence in God that he will answer his prayers, who does not exercise the spirit of forgiveness and good will to all men; for the Lord's prayer directs us to look for the same measure of forgiveness which we extend to others.

4. *Family Prayer*.—This is patriarchal and of vast importance to the general cause of Christianity, as its tendency is to promote religion in private families, and to impart to children and domestics early and proper training. If families of children have any guardian angels on earth who

may reasonably be expected to care for their souls, surely none are so likely to have this momentous charge as parents, the Heaven-appointed heads of families. The first impressions made upon the tender mind in its first developments are made by parents if they attend to their duty, and these impressions, when deepened by family devotion, are the most abiding and give direction to all after-life, and only expand and deepen with its maturity. He who has no heart to pray in his family cannot be very devout, and although he may claim to be a Christian, his careless and inconsistent life may even lead his children to doubt the sincerity of his pretensions. Infidels are moulded and receive their infidel cast in the family circle more frequently than anywhere else, for, notwithstanding some vile infidels have claimed pious parents, we have reason to doubt the justice and truth of their claim, as we are fully persuaded of the truth of God: "Train up a child when he is young, in the way he should go, and when he is old he will not depart from it." It is remarkable that where parents have lived up to their profession and trained their children in the fear of the Lord, that although they may have forgotten it for a time and neglected God, the recollection of the family altar, prayers, and parental counsel will rouse up the dormant powers of the soul along the journey of life to ward off the ensnaring meshes of infidelity. The fervent prayers and patriarchal devotions of our sires will live longer, and excite us more and better, than all else on earth, and while we may lose confidence in all the world beside, how can we doubt the sincerity of our guardian angel whose prayers oft wafted our case to the listening ear of God for mercy. It has been questioned whether family prayer is a duty made such by any explicit command in the Word of God. This, however, may be confidently affirmed, that none who delight in prayer and the worship of God at any time or place can lightly esteem family religion or deny themselves such a high privilege, when not forbidden, though it were not positively commanded, and he who neglects it must be a stupid, indolent sluggard in the Church at best. There are some things in religion which are not commanded in so many words,

such as female communion, and the reason is at once apparent, the thing being so universally right and expedient, and entering into the very nature of religion, and addressing itself at once to every well regulated mind, it was unnecessary to command its observance to such as love God. And he who neglects family prayer for the want of a specific command must be a cold-hearted professor, and will be found to manifest but little zeal in the performance of that which has been fully commanded and demonstrated. Christ, however, taught that we are to pray, "Give us day by day, or day after day, our daily bread," "and that men ought always to pray without weariness or fainting."

5. *Secret Prayer*.—This is attended to by withdrawing from the multitude to some secret place for prayer where none but God sees and hears. "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."—Matt. vi. 6. Christ oft prayed in secret and taught his disciples the necessity and utility of secret devotion, which none who love and revere him can dispense with. It is here that all the secrets of the heart are entered into and fully spread out before him who seeth in secret, with uppretending and child-like simplicity. And it is here that Christians make their nearest approaches to the throne of grace and feel more of the divine presence than anywhere else, because their prayers are offered without ostentation or restraint. Christians who pray much in secret may be known in the public assembly by their devotions and enjoyments there, for God rewards them openly. They have an unction in their devotions which is peculiar to the heavenly-minded, who live near to God and are oft in communion with him. Secret prayer is the life of devotion and the true secret of the success of Christianity, and constitutes the distinguishing mark between the heavenly-minded Christian and the lifeless formalist, and wherever it is neglected religion dwindles into a cold and dead formality, which invariably results in an undue attachment to the ceremonies of religion.

6. *How can Prayer influence Him who is immutable to bestow*

Blessings which would not otherwise be Conferred?—It has been assumed that he who knows all the wants of his creatures, and has provided for all their necessities in the remedial system upon sovereign, gracious principles, needs not to be informed of their wants nor invoked for his mercies, but that he will bestow them according to his gracious purpose as truly without as with prayer. And, furthermore, it has been supposed that if God were to grant anything in answer to prayer which would not be given without it, it would not only evince mutability in his character and plans, but would render his purposes uncertain, by suspending them upon human agency. The same objections, in substance, which in this place are urged against prayer have for like reasons been urged against the whole scope of human agency and effort under the remedial system. And while the use of prayer and other means have not in all cases been repudiated as unnecessary but admitted, the assumption is that he who appointed the end with infallible certainty, has also ordained and connected the means with the end, both alike under the absolute control of his own sovereign agency, and equally certain of accomplishment. It must be admitted that God has appointed means for the accomplishment of great ends, and has promised his blessings to those who use them, but he has nowhere pledged himself to coerce his creature man into the use of such means, but has left him to his own volition, either to use them or not to use them as he may choose, and upon this rests his responsibility. God may in his good pleasure will to give us large blessings which he may never confer upon us. This will appear most manifest when we consider that he has ordained means to be used by us as conditions upon which he grants his favors. If we ask in prayer it is what he has purposed as our duty and privilege, and it is his will to hear and answer us in mercy, but if we ask not we receive not, while at the same time God does not change. He remains the same, and it is all the while his will to give in answer to prayer, but not otherwise. If our Heavenly Father withholds good from us when we are prayerless and bestows it when we return to duty, it is not because he did not know all our wants before

we asked his mercies, nor is it true that our prayers change his mind, for this was his mind all the while. Hence, we see that prayer neither enlightens nor changes his mind, but it proves that he will not change his mind or plan, though we should suffer and perish. When the prodigal son wandered from his father's house and wasted all in a foreign land and was sorely pinched with famine, his father, who loved and kindly embraced him at his return, was not changed in his good will toward him by his penitential entreaties, but his gracious heart yearned over him in his wanderings and willed to bestow upon him the bounties of his house, and when the son returned and his father received him with joy and gladness of heart, it was just what the father had willed to do from the first. And although his father would not have blessed him if he had not returned, yet it was his will to do so, though he had starved in foreign lands. God is immutably good and wills to do us good, but he will not change from his plan, which is to give in answer to prayer. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, whom if his son ask bread, will give him a stone? or if he ask a fish, will give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him?"—Matt. vii. 7-11.

7. *The Use and Instrumentality of Prayer.*—The most weighty of all reasons why we ought to pray is the very fact that God, who is immutable and the giver of all good, has ordained the use and instrumentality of prayer. This instrumentality is part of his plan and most clearly evinces the high responsibility of dependent creatures. The Bible nowhere intimates that our Heavenly Father will bestow his gifts upon us unasked, but the teaching is that we are to ask and receive, seek and we shall find. If such is our Father's plan, and he has ordained the use of prayer, his immutability constitutes the best of all reasons why we should never

expect anything without the use of prayer. It may fairly be questioned whether any mercies and blessings are or ever have been bestowed upon this world except in answer to prayer. If there is *one*, that certainly was the gift of Jesus Christ our Redeemer. But it will be seen that such a gift as that lies out beyond our time and the employment of our agency, and might well be an exception, being classed with impossibilities. Those who have scriptural views of God and his administrations never think of changing him by prayer. They would not desire any change in him. A liability to change would interrupt their devotions and hinder their prayers. But knowing that he is without variableness or shadow of turning, and that he ever has been desirous to hearken to prayer and to open the windows of heaven in gracious answers, their hearts are filled with confidence and their faith takes hold of God. Prayer is altogether the most efficient and powerful instrumentality that ever has been or ever can be used in the Church for the conversion of the world. It moves the hand that moves the world, and becomes in this sense omnipotent. God is omnipresent and hears at all times and places, and never fails in one single instance. If there ever was anything devoutly asked in prayer, and that very thing was not granted, it was only because it was not best, but something else more appropriate and superior in kind was given in its stead. God withholds no good thing from such as walk uprightly. Much that is denominated prayer is not prayer, and never reaches the divine ear. The reading of prayers composed by others, to say the least of it, is a marvelously strange exercise for any Christian people. It may be done—that is possible—with devout feelings, yet one pressed with his sins and wants like the publican, who smote upon his breast, saying, God be merciful to me a sinner, has but little use for a written form of prayer. His soul gushes out in direct supplication to God for mercy. And devout Christians who have the spirit of Jesus Christ, find a more ready access to the throne of grace than to read prayers. They have the spirit of prayer in their hearts, written there by the Spirit of the living God, which ascends to him without delay.

God may be mocked or insulted with well-written prayers read in his presence, when the heart is unmoved and as cold as the regions of eternal snow. Prayer, to open the windows of heaven and bring blessings down from our Father, must come from the heart. Such only are fervent, effectual prayers, and come up before the throne with favor.

8. *The Effect of Prayer upon the Church and the World.*—God who ordained prayer as one of the most efficient and powerful agencies for good in the Church, has promised to answer prayer and never has failed to perform his word. Prayer offered to God for ourselves only and not for others, is selfish and not of that benevolent kind which moved the bosom of the Son of God. Influenced by the true spirit of prayer, there is a feeling of forgiveness to enemies and good will to the race which meets with the divine approbation. Prayer for others is sure to be answered in the right way. Though it may be well to notice that our Father in heaven in his administrations never coerces any of his responsible creatures in any way, so as to subdue their will and bring them into submission irrespective of their agency, nevertheless in answer to prayer they are brought to see and feel their true condition and real wants. At this point their own volition is consulted, and on it every thing turns at last for good or evil to themselves. In other words, no prayers can or will be answered in any way to dispense with our own prayers and free agency. Prayer offered in faith is answered in the enlightenment and conviction of sinners, but in their conversion to God, their own hearts must take action and come to Christ by faith in his name. The plan of salvation requires this, and God will not violate his own established regulations in answer to prayer or any other agency. This shows the necessity of action in all, and that whenever we pray for others, or they pray for us, we must pray for ourselves and them also. This brings about the right kind of feeling in the Church of Jesus Christ, and promotes the spirit of Christian unity and brotherly love. No one, however, may expect to be saved in answer to prayer because friends implore the divine goodness in their behalf, unless they themselves pray also. It is to be feared that some have

presumed upon the goodness of God in the salvation of their souls, from the consideration that prayers go up to the ears of the Lord for them from many Christian hearts and pious parents, and they cannot and will not be lost. This, however, is a deception. It is a refuge of lies, for God has not so promised. We may be greatly aided by others, but we must act for ourselves or we never can enter into life. The weighty responsibility, after all, must and will rest upon each one for himself, and nowhere else. Prayers offered to God for others will result in good somewhere, though the special object of them may finally sink to perdition. The blessing of Heaven will finally descend upon the head of the devout suppliant. Prayer has never been offered to God in vain. Every devout prayer since the world began has been and now stands recorded in heaven.

9. *Whom to Pray.*—It has been thought by some that the unconverted are not to pray, and that the Lord will not regard such prayers. This sentiment, however, is contradicted by the Scriptures, and also by the universal experience of Christians—God's regenerated people. The Bible nowhere forbids prayer, and who of all the Lord's regenerated family does not well remember that he prayed, and was at the time of his conversion pouring out his soul to God in earnest supplication? Paul prayed from the time he was smitten until the light of God's countenance beamed into his soul; the jailer prayed, and Peter commanded Simon the Sorcerer to pray to God, whose heart at the time was not right in his sight—he was a wicked man. The very idea is a strange inconsistency, and sets up an opposing barrier to religion at the very threshold of mercy and free grace. How are the ungodly ever to become any better? Are they to wait in sin and open rebellion against God until he renews them by sovereign grace, and never seek or ask for mercy until he changes their hearts? This is manifestly a license to continue in sin, and never make one struggle for the narrow way of life until God plants them upon the great rock. There can be no reason given why all men every where ought not to pray, other than a mere hypothetical myth, that no prayers are acceptable to the Lord which are

not prompted by pure love to God. This notion is opposed by every call in the Bible given to sinners to repent, and by the universal voice of all who have ever repented and found the Lord precious. No sentiment can be sound, and no one a promoter of the cause of truth who in any way opposes prayer. It is a solemn duty and the most precious of all privileges, for which God should have our devout thanks forever and ever. Pray without ceasing, and in every thing give thanks.

LECTURE IX.—THE DOCTRINE OF REPENTANCE.

THIS doctrine holds an important place among others in the system of truth, and was inculcated by John, and by Christ and his apostles, and all true ministers who have followed after, as well as those who preceded them; and wherever the gospel is preached and life and salvation are offered to the people, repentance is urged upon their consideration. Much depends upon a correct definition of repentance and its office work in the plan of salvation in order to a correct understanding of the doctrine. It does not appear that Christ and his apostles made any protracted and tedious comments upon it as though it were so intricate as not to be sufficiently understood by the people without it. From which it may be safely inferred that it has been rather enveloped in clouds since that time by those who have undertaken to expound it. If so, the wisest course will be to return to the original source for the true light and seek it in the Scriptures of divine truth. Doubtless the learning and labors of men have rendered a valuable service to the world, and afforded many facilities the better to apprehend the doctrines of the cross; yet it will not be denied that such agencies have in some instances advocated vile errors and been productive of vast mischief to souls. Whether repentance is prior to faith, or succeeds it as a fruit of it, or whether it is both legal and evangelical, or altogether evangelical, are questions which have been warmly debated and not yet decided; nor have I the vanity to suppose that I will settle the question. I only promise an honest effort to follow the leadings of God's word.

I shall here define repentance in a general sense, to be sorrow and reformation arising from conviction, reserving to myself the right to elucidate further as I progress. In giving

repentance its place in the system of truth, it can not be found altogether before faith nor altogether after it. The field which it occupies is wide. There is a repentance which is peculiar to Christians and which none but regenerated persons are exercised with, and there is a repentance peculiar to sinners before regeneration, and which all Christians are the subjects of before they are justified and have any evidence of their acceptance with God through his Son. There is a faith peculiar to the unconverted and which in and of itself never leads to Christ. Another step is important. Christ said, "Ye believe in God, believe also in me." The first degree of faith may believe all the truths contained in the sacred Scriptures, and the subject of it perish forever, unless Christ be received and trusted in alone for salvation. But the last degree of faith is preceded by the first, and the last degree of repentance is also preceded by the first degree, and the first degrees of repentance and faith are associated together. But the first degree of faith seems to have the priority of all and to take the first step. "For he that would come to God must believe that he is, and that he is the rewarder of them who diligently seek him."

Repentance may be divided into legal and evangelical. Legal repentance is that which precedes justification, and evangelical succeeds and is peculiar to Christians; the former is before and the latter after regeneration. This distinction is not admitted by all to be correct, for there are those who assume that all true repentance which avails any thing is evangelical. Such, however, also assume that regeneration precedes all true repentance and is at once the sovereign cause of it, and that no one ever repents before he is made a new creature in Christ. This was taught by Calvin, and is yet held by all that school of divines to this day. Calvin says, "In one word I apprehend repentance to be regeneration, the end of which is the restoration of the divine Image within us, which was defaced and almost obliterated by the transgression of Adam." Again, "Wherefore in this regeneration we are restored by the grace of Christ to the righteousness of God, from which we fell in Adam; in which manner the Lord is pleased completely to restore all those whom he adopts to

the inheritance of life. And this restoration is not accomplished in a single moment, or day, or year; but by continued and sometimes even tardy advances."—Inst., vol. I., book 3, chap. III, pp. 541, 542. That this system of doctrine may have its due, see Book II, chap. III, pp. 276, 277, where the writer adopts the sentiments of Augustine, "That grace is not merely offered by the Lord to be either received or rejected according to the free choice of each individual, but that it is grace which produces both the choice and the will in the heart; so that every subsequent good work is the fruit and effect of it and that it is obeyed by no other will but that which it has produced." In the above we have a true exposition of evangelical repentance according to Calvinists, which in the creeds is denominated an evangelical grace, because it is assumed by them, that grace upon absolute principles first regenerates the heart and repentance follows as a fruit of the Spirit from a new heart. Grace, we are informed, is not offered to be either received or rejected, but the heart and will are first renewed before either repentance or faith; which is further demonstrated by the following: "These two things are clearly signified, that the Lord corrects our depraved will, or rather removes it, and of himself introduces a good one in its place."—Pp. 269. To me it appears very hazardous to deny to man any and all responsibility in accepting or rejecting Jesus Christ and the grace of his gospel under the misguided zeal of a heated imagination to prove that salvation is altogether of grace, when there is ample room to establish both salvation by grace and the agency of man without detriment to either. I have no tenacity for the division of repentance into legal and evangelical only as it relates to man's agency before justification and regeneration, which seems to be somewhat different from that which follows after. But if any one should choose to call it all evangelical simply because the Holy Spirit produces conviction for sin in the heart, I will not object; provided, however, it is not assumed that such illumination is at the same time regeneration, and is admitted that such illumination is sufficient to enable the subject of it to repent before his heart and will are renewed. The distinction I wish to make between legal and evangelical repentance is,

that the former is the exercise of a convicted sinner trembling under the curse of the divine law and seeking relief in Christ; while evangelical repentance is that sorrow which God's children feel for their improprieties, accompanied with amendment of life. In the first case there is a dread of hell; in the latter there is sorrow as when a loving child has offended a beneficent father. Faith is connected with both with this distinction. That which is antecedent and connects with legal repentance may be denominated assent, or a simple belief of the truth to some extent; evangelical, or saving faith, is reliance or trust in Christ for salvation, which follows legal repentance, and is the instrument of justification and eternal life. The illumination of the Spirit attends the first degrees of faith and repentance, but leaves the will free in its action either to receive or reject Christ; nor is it withdrawn until the awakened reject the Son of God. As repentance of both kinds appears to be impracticable without the light of the Spirit, it may be useful to remember the Lord's promise, "I will pour out my spirit upon all flesh." "This is the true light that lighteth every man that cometh into the world." Christ himself preached repentance to the Jews, saying, Except ye repent ye shall all likewise perish. And he commanded repentance to be preached to all. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke xxiv. 47. And Paul said to the Athenians, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."—Acts xvii. 30. When God commanded a thing to be done in his name he ought to be the best judge of its propriety and practicability, and surely no one may indulge in such temerity as to say that a compliance without grace is impossible; and at the same time charge him with a failure to impart it, on the bare supposition that if he were to do so all would repent. But the assumption of those who hold that repentance is the fruit of regeneration is that it is not the will of God that all men should repent, for if it were he would give the grace and consummate his will in their salvation. Hence, under the influence of *one idea*, they make every thing bow to the sovereignty of a fondly cherished opinion. If, as Calvin

says, "repentance is regeneration," or regeneration on sovereign principles produces it, then we are compelled to measure every thing else by this rule, and conclude with him that while it is the revealed will of God that all should repent, it is not his secret will; for if it were all would be saved. Now, the idea is very strange that God should command any one to repent and not regenerate him; and still more so that he should subject any one to suffer the penal fires of hell because he does not, when it is impossible before regeneration, whatever may be the commands and light apart from it. The doctrine of Christ is, however, that all men ought to repent, and he commands them to repent, and if they do not, there must be blame somewhere. It is a useless cavil for Calvinists to tell us that they could repent, not being regenerated; and no less so to attach blame to the impenitent because they did not do what was both impossible and opposed to the secret will of God. But the most irreconcilable feature in the whole system of Calvinism, is that it presents a conflict between the revealed and secret will of God. For while it is his revealed will that all men should repent, this is opposed by his secret will and eternal decrees, which withhold the grace and renders a compliance with his revealed will necessarily impossible. With this kind of a play upon the will of God, a man with ordinary capacity may prove whatever he may set his mind upon. Surely there is some Scriptural method of teaching the doctrine of repentance which will sustain the majesty of God and the honor of his throne and derogate nothing from salvation by grace. Let man be held responsible for his conversion to God on the ground that it is the will of God that he should repent, that God gives him the grace and he can and ought, and let his salvation be suspended and turn upon his own election; and then if he does not repent and trust in Christ he ought to perish. Repentance is sometimes said to be a godly sorrow for, and a turning from, sin, without any discrimination between the repentance of a law-condemned sinner and a justified Christian; and in conformity with this definition it is denominated an evangelical grace, which is in keeping with the sentiment that it proceeds from a regenerated heart which loves God. Now, I hold that an unregenerated

heart does not love God, and cannot in that state, and yet that he requires repentance in order to salvation, and that together with faith is the condition of salvation. Whenever, therefore, it is conceived to be an evangelical grace and the result of regeneration, it needs only to be connected with the will of God, who will have all men to be saved and to come to the knowledge of the truth, and then with final perseverance and we have universal salvation. For if God wills the repentance of all and gives the new heart, all must be saved; but if this momentous matter is suspended upon the will of man while it is the will of God that all men should repent, and he gives the light of the Spirit that they may, then if they do not, their blood be upon their own head. When the position is taken that repentance indiscriminately is of a godly sort, and that no other is approved of the Lord, the whole question is often greatly embarrassed and the repentance of the unregenerate is rendered impossible upon any condition adapted to their condition. For it is at once argued that none but the godly are capable of godly sorrow. It is the fruit of regeneration and never can precede it. Now, that the children of God when they offend, sorrow after this sort I admit; but that convicted, law-condemned sinners differ nothing in their sorrow from the regenerate is denied; and yet it is as acceptable with the Lord in its place when it is sincere, as that of a Christian in its place: for neither can be said in truth to merit anything. The definition, godly sorrow and evangelical grace, when it is referred to repentance, would be less liable to objection were it not designed in its very frame work to sap the very foundation of free agency. For the same system of doctrine assumes that faith is also the result of regeneration, and this is unconditionally given to some and withheld from others. If, therefore, it should be conceded that both faith and repentance are evangelical graces, results of regeneration, then it would be ridiculously absurd to suppose that all could repent unless God should regenerate all in advance. But we are not authorized to conclude that the Spirit regenerates all, but we are fully assured that it is the will of God that *all* should repent, and that in some way he commands all men everywhere to repent, and all attempts to explain to the contrary

must terminate in palpable contradictions of God's plain word. For further proof of this hear Christ in person in his lamentation over Jerusalem: "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."—Mat. xxiii. 37. Then, to add perspicuity and force to the above, let us hear Peter (2nd Ep. iii. 9), "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Here we have what is sometimes called the secret will of God fully unfolded as it relates to this point of doctrine. The Lord himself says once and again that it was his will to gather them under his wings, but they would not; and Peter, doubtless in opposition to some errors of that day, says, "That the Lord is long-suffering, not willing that any should perish, but that all should come to repentance." Surely, then, if the Lord is unwilling that any should perish and does will that all should come to repentance, why, as a Calvinist would say, does he not carry out and evince such to be his will, and give them repentance by renewing their hearts? This is the hard question and admits of no evasion. Either God wills that all men should repent, or he does not—one or the other must be true. If a Calvinist should concede that it is his will that all should repent, then as a matter of course he must connect grace with that will for the sake of consistency to make it possible, and this he cannot do upon his plan of salvation by grace without a sovereign application of it to all hearts in their regeneration, for he holds to no other possibility of repentance, except by a sovereign application of grace which regenerates the heart. Then he is compelled to give up his Calvinistic views or deny that God's will is that all should repent; or, then, he must assume that he accomplishes his will in universal regeneration. Having advanced to this point he is in a strait betwixt two: either he must embrace the doctrine of apostacy, or become a Universalist. For all being regenerated, all will be saved, unless some of them should apostatise. But we see that he makes his way out, or

attempts it, before he reaches this crisis: for, as we shall see, he makes an assault upon the will of God, as I conceive. Calvin says, "But experience teaches that he (God) does not will the repentance of those whom he externally calls in such a manner as to affect all their hearts."—*Ins.*, vol. II, book 3, ch. xxiv, pp. 195. In the same connection he says, "That God is doubtless ready to pardon sinners immediately on their conversion, and, therefore, he wills not their death inasmuch as he wills their repentance." The sum and substance of it is, that God's revealed will is their repentance, but his secret will is that they should not; but if they were to repent in despite of his secret will and without the aid of grace, then he would pardon them. The pardon of which he speaks appears to be predicated upon a shadow somewhere, or nowhere, between God's two conflicting wills. For he says on page 187, "There are two kinds of calling,"—"for there is a universal call, by which God in the external preaching of the Word invites all indiscriminately to come to him, even those to whom he intends it as a savour of death, and an occasion of heavier condemnation." There is also a special call, etc. These two calls are regulated by two wills: his revealed will governs the general call, and his secret will the special call, and when he was charged with the inconsistency of ascribing to God two wills, he says, "This I grant, provided it be rightly explained." The solution which he gives is marvelous indeed, as will be seen. He says, "That by a figurative mode of expression, that what is peculiar to man is transferred to God; that though to our apprehension the will of God is manifold and various, yet he does not in himself will things at variance with each other, but astonishes our faculties with his various and manifold wisdom." Calvin, in his attempt to explain and reconcile the statements of Paul and Peter with his notions of eternal decrees, is at least very paradoxical in his argument, if nothing worse; for he does, as we see clearly, take the position that God has two wills, one that all men should repent, and the other that they should not. For after he says that God has a will that all men should repent and that his call is universal, he admits this notion of God to be inconsistent, but claims the right of explication, which, after it has been given,

only amounts to the same thing. For he says that the will of God appears to be "manifold and various to our minds, yet in himself he does not will things at variance with each other." But at the same time while it does so appear, his only subterfuge is to beg the question by telling us that God's secret will is to be the rule of interpretation, and that while it appears to be his revealed will that all should repent and come to the knowledge of the truth as the apostles have said, and while God does call all men to come to him, yet after all this it is not true, forasmuch as it is not the secret will of God; his secret will is that some men shall never come to repentance, but shall sink to perdition. If his interpretation be true, I confess that my faculties are even overwhelmed with astonishment at the contradictions between the secret and revealed will of God, and the misleading tendency of both. The only safe rule of interpretation to my mind, is to let the secret will of God remain a secret with himself until he sees fit to make it known, and be governed and directed by his revealed will, and whatever we may think or say of secret things, let us travel by the light of what God has revealed. But how presumptuous for us mortals to claim a knowledge of God's secret will, and the more so when our assumptions bring us not only in conflict with ourselves but with God, and God in palpable conflict with himself. And this is the attitude of Calvinism, that unless God's revealed will be interpreted according to its assumptions of his secret will and decrees, his revealed will must stand contradicted. Hence, Calvin in the application of his rule of interpretation to the declarations of Paul and Peter, and also Christ himself, where one says, "Who will have all men to be saved, and to come unto the knowledge of the truth," and the other, "Not willing that any should perish, but that all should come to repentance," and the Master says, "How often would I have gathered thy children as a hen gathereth her chickens under her wings, and ye would not." To all of this his *panacea* is applied, and he makes sad havoc of it all, and tells us in one breath that it is the will of God that all should repent and be saved, and in the next that it is not his will. He only wills the repentance of the elect, and to them he gives a special

call—he regenerates their hearts that they *shall* repent. But while he calls the others and tells them he wills their repentance and salvation, it is not true, for he wills their damnation; and he attempts to prove it by referring us to the eternal decrees and secret will of God as I have shown. In his comment on our Lord's lamentation over Jerusalem he manifestly insinuates that our Lord was moved by human sympathy in the utterance of those gracious words of long-suffering and willingness to save them. His words are, "I confess that Christ here speaks, not merely in his human character, but that he is upbraiding the Jews for having in all ages rejected his grace."—2nd vol., pp. 197. And then, as I have before shown, "That which is peculiar to man is transferred to God by figurative language." I confess that his language is somewhat enigmatical, yet the only idea conveyed by it is, that Christ only spake as a man moved by human sympathy and uttered his own feelings and will as a man, but not the true secret will of God. We see, then, if it should be conceded that Christ uttered the will of God in truth, that it is his will to save all, even those who sink to hell; and the very and only reason why any are lost is that they oppose the whole will of God, "and will not come to Christ that they might have life." I should not have troubled the reader with the sentiments of Calvin in this lecture of repentance, were it not true that he is not alone in assuming that repentance is an evangelical grace from first to last and commences with an effectual call—a renewed heart; for it is clear to my mind that the same sentiment, dressed somewhat differently, is interwoven with more creeds than one and has obtained to an alarming extent. That salvation is all of grace I entertain not the semblance of a doubt; yet I must believe God when he asseverates that he has no pleasure in the death of the wicked, and that he is not willing that any should perish, but that all should repent and be saved. Now, if this is true, I cannot admit that repentance is the result of regeneration and refuse to believe that God regenerates all men and that they will all be saved unless they apostatise, which I can no more admit than universal salvation. To me there is no difficulty in maintaining both the free agency of man and salvation by

grace; for while it is true that he can and ought to repent in order to salvation, being illuminated by the Spirit, it is not true that he can merit any thing; nor has any one ever been able to show on what principle any claim to merit could be set up. For even the most rigid Calvinist would not allow that even the regenerate can possibly merit any thing, and why they should charge the advocates of agency with claiming any ground of merit because they hold that sinners, on being enlightened by the Spirit, can repent and accept of salvation or reject it as they may choose, is what they cannot satisfactorily answer. And the only reason why they make such charge upon the doctrine which has reached my mind is that it powerfully conflicts with unconditional election and effectual calling. Again, if the Lord's plan cuts off all boasting from Christians, I am sure the same plan would exclude the law-condemned sinner from boasting of his works. For although he repents of his sins, trembles at his danger discovered by the light of the Spirit, turns to Christ and trusts in him for salvation; yet after all this it was the Spirit that enlightened his heart, and all that he accepted and relied upon for life was grace, the free gift of God. The light of the Spirit given to convince of sin is always the grace of repentance, whether the subject of it repents or not. For that he does reprove the world of sin we have from his own mouth, and this I understand to be the gift of repentance, though many should grieve the Spirit from their hearts and perish in their sins. "For except ye repent ye shall all likewise perish." If God gives the grace of repentance so as to render it possible for a sinner to repent, this is as truly the grace of repentance, though he may never repent, as if he did. For because it was rejected and failed to accomplish what it was designed to do, it remains in all respects as if it had been improved. If God should make a tender of grace to two men, fully ample to save them, and both of them were to accept and be saved, all would call that saving grace. But on the supposition that one of them were to reject it and perish in his sins, what would it be? Manifestly nothing else but saving grace with no other difference than this: in the one case it proved effectual, and in the other it did not. The difference

is to be found in actions of the two individuals and not in the grace. Hence, Christ is the Saviour of all men because he came for that purpose, and had full power and was amply able to do it, while it is true that he only actually saves those who receive him. But the fact of his being the Saviour of all men remains true, and for this reason alone, that he came for that purpose and did positively provide salvation for all men and render their salvation possible. Then to return, I maintain that conviction for sin is the grace of repentance and the gift of repentance; for this illumination of the Spirit is bestowed unconditionally upon all without first requiring either repentance or faith as conditions. As Paul says, Rom. II. 29, "For the gifts and calling of God are without repentance." But manifestly these gifts make repentance and submission to Christ possible, and consequently a duty and the condition of pardon and eternal life. But in the bestowment of these gifts we are never to conceive that actual repentance necessarily and invariable follows; it is only the grace of repentance, conviction for sin. There is a repentance unto life, and a repentance unto death; the last is that which will be repented of, for it will in a certain sense be endless. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."—2nd Cor. VIII. 10. Here we have a discrimination made by inspiration between two kinds of repentance, the one unto life and the other unto death. The former was manifestly sorrow for sins committed against God, designed to take in the whole of repentance by which the truly penitent heart is exercised and which terminates in salvation. While the latter does not appear to be repentance, nor in any way connected with religion, but properly of a worldly nature, such as men feel when they are disgraced by the exposure of their dark crimes to the gaze of their fellow men, from disappointed ambition, blighted expectations or the loss of worldly emoluments, or all of these; they sorrow or repent in some sense, but not in consequence of having sinned against God nor with any intention to reform and seek pardon from his hand. It is, therefore, the sorrow of the world and needs to be repented of as well as other sins, and unless it be repented of it will

terminate in death. There is, however, no distinction made here between legal and evangelical repentance, for it would appear from what is said in this place that the whole of repentance which has any relation to God and religion is all evangelical, and especially when it terminates in salvation. As before stated, I do not object to this only in so far as men have assumed that evangelical repentance is the sequence of regeneration and never precedes it; it is the absolute gift of God including all conditions. This I reject as grossly absurd, and maintain that repentance as truly precedes regeneration as it succeeds it, and the main reason why I would denominate the former legal in contra-distinction to the latter, is in reference to the different states of the heart exercised and not in view of the light of the Spirit which illuminates. The spirit is the same whether the heart be changed or unchanged; but the sinner repents through a dread of divine wrath and a desire to obtain salvation, while the child of God repents because he loves him whom he has offended. The controversy is plainly this (*i. e.*): Some hold that none but the children of God ever truly repent; while I maintain that all sinners must repent or they never will become the children of God, but will certainly perish in their sins. There is one other reason why a distinction ought to be drawn between legal and evangelical repentance, *i. e.*, it appears from the Scriptures of divine truth that it is possible, and some are spoken of as having been the subjects of repentance who fell from it and sunk into a hopeless state where repentance became impossible. And it is worthy of special remark that these same characters are represented by inspiration as having been penitents. "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame."—Heb. vi. 4, 5, 6. Nothing could be more absurd and foreign from the truth than to suppose the apostle capable of a wild speculation in this case, or that he was venturing upon that which was impossible—a

mere flight of imagination—for he plainly speaks of realities. The possibility of falling away from repentance is doubtless taught here, and it is manifestly not the repentance of the world, for that would avail nothing if it were renewed through life—it would end in death at last. That from which they fell was true repentance as far as it went, the Holy Ghost, the good Word of God, the powers of the world to come, were brought to bear upon them and they fell away from repentance; and while they could not be saved without the renewal of it, its renewal became impossible. Calvin, finding a two-horned dilemma ready to goad his system of doctrine to its vitals, became very stern and morose in contending with this connection of Scripture. For if he had admitted them to have had true repentance, such as he tells us God gives, then he must necessarily have admitted the doctrine of apostacy in its fullest extent; because he and his school hold that repentance has its birth in regeneration, and those penitents were regenerated—they were children of God, elect, and they fell from regeneration; the children of God, his elect, fell into a hopeless state. But while he is mute as to their repentance and does not inform us whether it was legal or evangelical, he says they committed the unpardonable sin, the sin against the Holy Ghost. This, however, might answer his purpose, for the time, as a kind of scapegoat, but nothing more; for surely his notions of the sin against the Holy Ghost, when brought in juxtaposition with the doctrine of decrees and eternal reprobation, must appear strangely absurd. For it does appear that the reprobate, for whom Christ made no atonement and whom the Holy Spirit could no more illuminate with any gracious design than Satan, could not by any possibility commit the sin against the Holy Ghost. Surely there can be no sin against the Holy Spirit of any magnitude by the reprobate, for the Holy Spirit has nothing to do with such but to pass them by, as it would be as impossible to bring them to repentance as if they were at the time in the depths of perdition. If there is any sin against the Holy Ghost, as there doubtless is, it must be a sin of such as have been redeemed by Christ; and, moreover, those whom Calvin says committed that sin, Paul informs us of their former penitency.

Here I take the liberty of stating that the doctrine of the Bible and Calvinism are antagonistic, and never can be brought to harmonize; for Calvinism says all who repent are certain of salvation, and the Bible affirms of some who repented and fell away, that it is impossible to renew them to that state again. The above passage of scripture can only be solved by a direct attack upon at least one cardinal member of Calvinism, which relates to man's responsibility in the acceptance of life, as stipulated in the gospel. The promise of salvation is clearly and unequivocally made to all who believe in the Son of God, and their faith, like that of Peter's, will not fail. But repentance, however important, is not the condition of life, only as it is succeeded by saving faith in Christ. And as repentance precedes faith, and faith precedes justification, and, as a matter of course, regeneration, it cannot be the fruit of regeneration, but an antecedent of it, and also of faith. This antecedent repentance is what we denominate legal, and is what those Jews possessed at some former time, and from which they fell, as stated by the apostle. No such repentance, therefore, can be evangelical in that sense which assumes it to be the fruit of regeneration, or a saving grace, as no regenerated persons fall into hopeless despair. If there is, therefore, a repentance peculiar to the child of God, there must also be a repentance peculiar to the sinner, and there is at least this clear difference: the last named may stop short of salvation, while the former now has eternal life, and the repentance of the sinner must connect with faith, which trusts in Christ as the condition of life, while the repentance of the child of God is no part of the condition of life, as he already has it. Nothing, as I conceive, can truly be a condition of salvation which is meritorious, as the whole of man's salvation is of grace. Faith could not be a condition of life, if it were, in any sense, meritorious, nor could repentance connect with it as a necessary anterior exercise, for the reason offered above, if it were or could be, in any sense, of the nature of merit; but as neither the one nor the other, in a separate state, is meritorious, both, when taken together, cannot be, nor is any such claim set up by the advocates of agency. He who best knows, and has the right to settle con-

troversies, having provided salvation for sinners, has seen fit to make a free tender of it to them as such, and does require, in the acceptance thereof, both repentance and faith, and if a new heart were necessary in either case, he would, doubtless, give it wherever he requires these exercises. Consequently, there never could be any ground of complaint on his part, as the fruits could not fail to follow regeneration, and the number of penitent believers would be as the number of renewed hearts, and neither more nor less. In conformity with this opinion, if faith is the sequence of a divine change in the heart, and, in this sense, the gift of God, repentance is no less so, and both are the gift of God. We have only to advance one step further to see, to our hearts' content, the absurdity of this sentiment. God's commands and solemn requisitions are all reasonable, and in perfect harmony with himself, and must be well adapted to his obligated creatures. If so, how can he command *all men everywhere* to repent, as Paul says, and withhold the requisite gift of repentance? Here it may be said that this question is too recondite to admit of a solution, or that we have no right to make such inquiries; that these are among the secret things of God. But I yet insist that the question is a fair one, and, so far from being of the secret things of God, that it is one of the most clearly revealed facts in the Bible—"that God commands all men everywhere to repent," "not willing that any should perish, but that all should come to repentance." Surely no one will question this as a clear revelation, nor can the answer be withheld so much through reverence for God as from a sectarian sympathy for some greyheaded and fondly-cherished dogma. There can be but one opinion and one answer: if God wills that all should repent, and commands all men to repent, it must be in his heart, bottomed upon the atonement and made possible by his gifts, whether they be a divine illumination of the mind, or a change of heart; one or the other, or both, must be his gift to all men. A divine illumination would make repentance fully possible, and throw the full weight of responsibility upon the creature, while regeneration would make it absolutely certain, according to the advocates of that opinion. Hence, as before stated, either universal salvation or

apostacy must be the result; or, then, Paul and Peter must be contradicted, and the gracious will of God and his command to all men must succumb to human opinions. Those who assume that both repentance and faith, even in their first germ, result from regeneration only, are consistent in one thing (*i. e.*), that they discard all conditions in the gospel scheme of salvation, but inconsistent in adjudging man, unconditionally, to perdition as a self-destroyer. I take the position that God requires repentance and faith as the condition of the gift of eternal life, but these are not inseparably connected, so as that all who repent invariably believe in Christ, though none believe in him who do not first repent, but they may repent and never believe, and from this point fall back to where it will be impossible to renew or bring them again to repentance, and they may fall from repentance, but not from faith and justification. The question is altogether a fair one, as I conceive, Was it possible for God to adapt the plan of salvation to man in his fallen state, and require his acceptance, and his acceptance be possible without a change of heart, and yet salvation be of grace? If it was possible, I can see no reason why the affirmative of the question should not be the universal and unopposed doctrine of Christians, when the Word of God everywhere clearly so teaches. But we are met with this objection, among others, that it is unreasonable, and even impossible, that any one could accept of Christ and his benefits who did not love him; that he can only be received with a pure affection, with love, and this is impossible with the unrenewed heart. I admit that no unrenewed heart loves Christ, and, more, that all who do not love him must be *anathema maranatha*; but it is unequivocally denied that God has made any such condition, or requires any such thing in the acceptance of his Son, in order to justification and eternal life, and the proof is called for. The qualification for heaven is, in one word, holiness, and all holy persons, doubtless, love God; and, moreover, that we, who are unholy, may attain to holiness, he has provided and introduced the remedial system, and appointed such a condition as meets our condition and pleased himself; but surely holiness, neither in whole nor in part, can be assumed as the

condition of itself, nor can it be proven to be an essential prerequisite in the agent who is to accept of that which is to make him holy. For he cannot be supposed to be holy, but by an application of that which he is required to accept at the peril of his soul; but if the application be made before acceptance, it only amounts to this, that acceptance is rather the result of the blessing offered than the instrument of its acceptance, and the agency of man is to be exercised after he is changed and made certain of heaven, as we hold. Let it be assumed that repentance and whatever else enters into the nature of the gospel condition of life eternal must be virtuous as an action, and that the quality of the heart of the actor must decide the quality of the action, which is either pure or impure, like the heart, and we have all attempts at repentance and faith in Christ condemned as sinful and deserving of the penal fires of hell, and the impenitent and unbelieving settled down in a state of supineness until they are regenerated. On the assumption that repentance is a holy exercise, or that both repentance and faith are such, the reasoning of those who deny free agency, as I take it, is very plausible, when they contend that an unholy heart is incompetent to such exercises anterior to regeneration. But what if proof should be demanded, as it is, on two points: 1. That the repentance which God requires, and has appointed as an accompaniment of faith as the gospel condition, is holy; and (2) that God requires that it should be such, or any thing more than sincere repentance before regeneration, and in order to it. Whenever the proof shall have been given, it will be time enough to give it a passing notice. The advocates of a pure quality in the will, and, as a matter of course, a pure soul as its abode, and one which loves God before justification by faith, have made sad havoc of man's accountability, and to see this, we have but to turn over to the first page of the true Record. We are informed that he whom God made in his own likeness sinned and fell. Reasoning from analogy, in conformity with what has been assumed; it must be, as it has been contended, that Adam's will was of the quality of that which he coveted, which was evil, and, consequently, his soul was impure before ever there was a wrong mental action; for if it had not been so, How

could he, being holy, put forth an unholy volition? Now, in order to fit this up, there is one more step to be taken, which is that either God did not create him holy at first, or he infused or worked impurity in his soul after he made him, and before he put forth that destructive volition. Who does not see that such positions and deductions are as dishonoring to God as they are perilous to religion? But if it should be admitted, as it must be, that man did not sin because he was first made impure in his soul, and, by consequence, in his will, will any sane man attempt to say that God may not, and does not, accept the action of a will in the bestowment of gospel blessings, when neither the will nor the soul is pure, any more than the soul and will of Adam were impure before he took that action which ruined the world? Indeed, there appears to be much less difficulty in understanding how the voluntary action of an impure, but enlightened, soul could repent and believe in Christ, than how a pure soul, that certainly did love God, could voluntarily rebel against him. And God has but to adapt the remedial system to this world of sinners, as responsible beings, and call upon them to repent and believe, and I, for one, am ready to believe that they can and ought, though the philosophy of ages were to stand in bitter array. One of the first calls which God ever made to this world, in the opening up of the gospel dispensation and the proclamation of salvation by free grace, was a call to repent, and some times repent and believe, "and except ye repent, ye shall all likewise perish." But never, in all the wide range of revealed truth, do we find any thing like impossibility in the way of the sinner, nor the first hint that regeneration is an essential pre-requisite to repentance; no, never, until we see it in the hands of the builders of Babel, amid the confusion of tongues. Whenever the position is taken that there must be an affinity between the will of man and the object to be chosen, there is much liability, if not infallible certainty, of great peril to the entire system of truth, as the same method of reasoning must be attended to, through all the ramifications of theology. Hence, it must not only be maintained that there must be an affinity between the will and affections of man and the pure object to be chosen, as

tendered in the gospel; but to be consistent, it must be assumed that in the fall of man there was an affinity between the will and affections of the soul and the evil which he chose. And the reasoning that follows is, that, as the object to be chosen by the sinner is holy, in order that it be chosen by the will and embraced by the affections, the soul must, to some extent, be purified, before Christ can be chosen. And, on the other hand, as the object interdicted was evil, in that sense, to Adam, he could not choose it until his will became vicious. And, then, to finish the error, God must be impeached as the author of sin, in preparing the will of man for the evil deed; and the system presents a counterpoise, in which all the evil and the good are ascribed to the Holy One. I protest against the assumption that God has arranged and ordained that the affections of man must embrace an object presented for his acceptance and the choice of his will, and that he must first love it, for Adam did not love sin before his will acted; and in this fact we have a clear law of agency made fully manifest. And, on turning to man under the remedial system, we are fully warranted in believing that the same law of agency still continues, and that redeemed sinners, with the light which God affords them, can choose the object of eternal life before they love him, and it only requires the same free volition that was exercised in the first man, who had no affinity for sin anterior to the fatal volition. The affection for sin, in Adam, was a sequence of wrong volition, and not the power that influenced the will; and love to Christ, instead of the cause of a convicted sinner's accepting Christ and his salvation, is the result of regeneration, and is never felt anterior to justification by faith in Christ. Free will and the power of choosing Christ as he is offered in the gospel, consists, mainly, in the perfect freedom of the will, together with intelligence and the light of the Holy Spirit to reprove of sin, and this is fully demonstrated by the Son of God himself, when he said to sinners, "And ye will not come to me, that ye might have life;" laying full stress upon the will. God's plan is, that we take action, feeling convinced of our sins and need of what he has provided and tenders freely for our unequivocal election, and when it is God's plan

and the law of free agency, the choice can be made as fully to his satisfaction without love as with it. And the heart to love Christ and his service will certainly follow. A justified Christian serves God because he loves him, and here we see an affinity; but the convicted sinner repents and believes in Christ because God has made it both his privilege and duty, and has promised salvation on that very condition, and on no other, and the sinner, desiring salvation, takes God at his word; he gives his heart to God, not because God had previously made it good, but he gives God his polluted heart—all of it—that he may make it good and save it.

Those who have advocated the opposite of this opinion, have furnished for themselves and others a theological jumble, which has done no little harm to religion. For, according to them, while they admit that justification is by faith alone, they must have the heart regenerated before repentance and faith, and, of course, before justification; in fact, he must be a Christian in heart and love God before he is ever justified by faith, and then come to Christ with a good heart and pure affections. This is the character whom they present us with as standing before God for justification. Now, it will be seen that they have mistaken the character altogether; this is the justified child of God, and not the condemned sinner; the sinner, by repentance and faith, at God's bidding comes, that he may be justified and saved, and, coming in his rags, with a fixed purpose, like the prodigal, he is met and welcomed to the home of a gracious father, with feasting and music.

LECTURE X.—FAITH IN CHRIST.

THE Scriptures of divine truth attach very great importance to the doctrine of faith, and evince not only its utility, but its indispensable necessity as a pre-requisite to every gospel blessing. From what is said of it, our minds are led to the conclusion that there is no salvation for those who are capable of it, through any other medium or means. All the covenanted mercies and blessings provided in the remedial system, are tendered freely to faith, with the promise of life everlasting; and God is pleased with it, and displeased with unbelief.

1st. The first aspect of faith is that of simple belief, crediting the truth in whatever form it may be presented to the mind, whether by written or oral statements. This is sometimes called assent, because the mind is swayed by it. Truth is no less truth because it may not be believed; it still remains truth. Truth is sometimes called faith, it being a proper foundation for it, and necessary to its real existence; and when the truth is God's truth, it is called the faith of God, though it should not be believed. "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged."—Rom. III. 3, 4. For this very good reason, those who defended revealed truth, contended for the faith once delivered to the saints. Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints." This faith related to the common salvation—the plan of recovery by free grace, which most

clearly demonstrates that its benefits were designed to be received by faith. Paul preached this faith wherever he went, to the Jews and Gentiles, to great and small. The governor Felix "sent for him and heard him concerning the faith in Christ."—Acts xxiv. 24. Such as deny the truth of the gospel, deny the faith, and are properly denominated infidels; and such as do not obey the truth when they believe it, are worse than infidels, and less consistent. Wicked men may believe the truths contained in the system of faith, and still continue in sin, as many doubtless have done. It is recorded of Simon the Sorcerer, that he believed and was baptized, and yet he was not a good man, for an inspired apostle said unto him: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."—Acts viii. 13, 21, 23. There was evidently a defect in Simon's faith, though there was none in the system of truths which he believed, for he believed what was preached and was baptized, and still remained a wicked man. If he had believed all the gospel requires, his heart would certainly have been right, and he would have been saved; for that is evidently what the divine Word does promise. "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts xvi. 31. Simon's faith could have been nothing more than a bare belief of the truth as such, which is true of devils, and doubtless so of multitudes of wicked men, who never attain to eternal life. Manifestly, there is something more necessary, and something more than a belief of the truth is required in the gospel in order to attain to eternal life. Christ said to the Jews, "Ye believe in God, believe also in me."—John xiv. 1. "For if ye believe not that I am he, ye shall die in your sins."—John viii. 24. Their faith was sound as far as it went, but it did not go far enough; it stopped short of Jesus Christ and a reliance on him, as we shall see in due time. The holy Scriptures, though harmonious throughout, and fully calculated to convince all reasonable minds of their purity and utility as a rule of life, do not constitute a system of absolutism, but leave men free to think and act as they may

choose. Consequently, the Word of God, while it presents its high claims and superiority as a rule of life and a guide to felicity, may be set aside and produce no good results, as we often see. But after all, the most that truth can do for mankind is to convince and reform the outer man, and awaken anxious desires within, which it can never satisfy and calm. The word of truth convinces of sin and the necessity of a remedy for and deliverance from sin, which, by the power divine, must be removed from the heart; there must be a deliverance within, or there can be no peace. Therefore, the system of truth, the gospel of the grace of God, requires not only the assent of the mind to the truth, but the full consent of the heart to the terms of salvation, which are faith in the Son of God. Faith in the Son of God is not only a belief in him as the only Saviour, but it implies a settled purpose, and a determination of soul to trust in him for salvation.

2d. Faith in Christ will next demand our special attention. By saving faith in Christ, we are to understand more than a simple belief of the revealed Word, or that Jesus Christ is the Son of God. In addition to this, we are to understand a firm reliance or trust of the heart in the Son of God for salvation. This faith we hold to be the divinely appointed condition of salvation, which is eternal life, and to be antecedent to justification, as justification is to regeneration and adoption. If faith is the condition of salvation, and God requires it of his creatures and hinges salvation upon it, it must be possible, in and by the very organism of the plan that requires it; and all the means and helps which were known to be necessary to enable man to believe in Christ, were provided and secured in the plan as its essential elements. The gospel plan was designed for fallen man, and he who ordained it and appointed the condition of all its benefits, certainly adopted it in all things to the condition and circumstances of those for whom it was provided. And if faith in Christ as an action of the will and heart, is free and voluntary, and man has no ability to comply with what the gospel requires, it is morally certain that the ability to comply belongs to that very plan which demands faith, and

will be imparted to all men of whom it is required, and who are under any obligations to believe. For an obligation to do, where there is no possibility of doing, is what God has not placed his creatures under, nor will he hold them in any way responsible. Nothing can be suspended upon an impossibility, much less man's salvation, and he be justly liable to blame and punishment; and God has not so constituted the soul of man as to feel any conscious guilt, nor to believe in such absurdities. The divine constitution is such—and we are so instructed, “that where little is given, little is required,” and as a matter of course, where nothing is given, nothing will be required. That salvation has been provided for all men requires no proof in this place, but will be taken as granted; and the fact that salvation is connected with faith in Christ, and is suspended upon it as the condition of it, cannot be disputed; for wherever salvation is spoken of in the gospel, faith is manifestly named or understood as the hinge upon which it turns. If faith is impossible, salvation must be equally so, and where both are impossible, there can be no just condemnation in relation to either. Unbelief is generally admitted to be a sin of no ordinary magnitude, and one that deserves to be punished with endless death. This opinion is predicated upon a possible salvation, made so in all respects; but especially is it founded on the fact that unbelief was not necessary and unavoidable, but the action was free and in every way voluntary. If unbelief is the voluntary sin of man's soul, it is not unreasonable to conclude that faith in Christ is equally voluntary, and equally the act of the soul. For nothing can be more absurd than to suppose freedom of will in one direction, and none in the other. And the magnitude of the sin of unbelief is as the freedom of the soul and the determining power of the will. If the soul has no ability under the provisions of the gospel to receive Christ, it has no liberty and power to reject him, and the absolute necessity which hangs upon the will in one direction hangs upon it in the other. Consequently, if faith is not man's voluntary act, unbelief is not his sin, nor is he to blame for it. The remedial system, however, which proposes eternal life, on

condition of faith in Christ, threatens the sin of unbelief with endless death, and never in the gospel are the wicked spoken of as liable to condemnation and hopeless ruin for anything but the sin of unbelief—for rejecting Christ. “Believe on the Lord Jesus Christ, and thou shalt be saved.” “He that believeth not, shall be damned.”—Acts xvi. 31; Mark xvi. 16. The scheme of salvation by free grace, is denominated the new covenant, which contemplates parties to it on certain specified stipulations, which are well adapted to all the parties, so that they may act freely and of choice when they enter into it. The covenant Head is the one party, and sinners are requested to enter into covenant with him, on such terms as he has thought best to propose. Two things were doubtless designed to be secured by the covenant. 1st. The glory of God in man’s salvation by free grace; and 2d. Man’s free moral agency and responsibility. To secure at least this much, the covenant Head appointed faith as the condition and instrument of salvation by grace, which, while it can merit nothing, must from its very nature, exclude all boasting; does at the same time throw the full weight of responsibility upon the creature by placing all the benefits of the covenant within his reach and at his own election. In reference to the Jews, who sought righteousness by the deeds of the law, Paul says, “That they did not attain to righteousness, because they taught it not by faith, but as it were by the works of the law,” which was not the Lord’s plan of free grace. The plan, “which is of faith, speaketh on this wise: say not in thy heart, who shall ascend into heaven? (that is, to bring Christ down from above), or who shall descend in to the deep? (that is, to bring Christ up again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart: (that is, the word of faith which we preach) that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Then he says in another place: “Therefore it is of faith, that it might be by grace.”—Rom. ix. 31,

32; x. 6, 7, 8, 9, 10; iv. 16. It is very manifest that Paul understood faith to be the voluntary exercise of man's own heart, and he taught that salvation is fully within his reach, and at his own election; and yet, it is all of grace, and he does not, cannot merit anything; for as much as faith can never feel rich, and come with a price in her hand. But she comes to the Lord poor, to receive the riches of free grace, as God's free gift to sinners. Faith may be said to save us and to make us whole, which is in one sense true, because it is the instrumental cause of salvation; yet it possesses nothing that has the least virtue or saving efficacy in it. The saving power is all in the object of faith, and by the sanctifying power of the Spirit operating through him. Faith is not a legal instrument, nor does it ever attempt to work out a legal righteousness; but it is a gospel instrument, the condition of the covenant of grace, and only seeks to be clothed with the righteousness of Christ, and to be found in him. Those who object to the opinion advocated here, and contend that if faith is the act of man's own heart, or be so considered, then would the creature have some just claim to merit—must be both ignorant of the nature of faith, as well as of the true grounds of merit. For where there is no profitable service rendered or real price paid for a thing, but on the contrary, it is offered as a gift, and received as a gift, on what principle of law or gospel can it be said by any one of common sense, that the way is opened by the sentiment advocated, for boasting? The objection must appear futile, as it is neither founded upon any known law of God, or the gospel of Jesus Christ; but it is in fact at variance with both, or all of these, and has no claim to reason whatever. All such objectors are the advocates of a limited atonement, of unconditional election and reprobation; of regeneration before faith and justification; of faith as the sovereign unconditional gift of God; and yet they claim to hold that man is responsible for unbelief, and justly liable to punishment for it. It is unreasonable to suppose that God would require anything of his creatures which he knows to be impossible, and much more so, that he would make such impossibility the condition

of salvation, and suspend their eternal destiny upon it. Let us look at the question in whatever aspect we please, in order that man be held responsible for faith in Christ, and justly liable to punishment for unbelief, he must be brought to a point of liberty and ability, where the action of receiving or rejecting Christ is his own free, unconstrained, and unrestrained choice. And moreover, this state of trial must be anterior to a state of salvation, or there can be nothing suspended upon it. If the Divine Being were to make a tender of life to man on condition of faith, and require his acceptance, and hold him responsible for the action, though he should not even be enlightened by the Spirit, we dare not say that acceptance is impossible, charging God with folly. But if it could be proven that faith in Christ before a change of heart is impossible, then we are compelled to conclude that God will even impart that to all of whom he requires it; otherwise he will not hold them responsible for it. Then, 1st. We object to regeneration before faith, because this is salvation and eternal life, and if this is necessary in one case, it must be so in every one, and if it were given to all, all would be saved. But if all should not be renovated, but only a part, the part not renovated could not believe, though they should suffer for their unbelief forever, in hell; their sufferings would be unavoidable, and for a crime not their own. 2d. We object, because it is totally at variance with the order of the gospel of Jesus Christ. Our order presents Christ as the way, the truth, and the life, and justification by faith in his name, as the only way of salvation and eternal life. But that scheme assumes that man must be in a state of salvation before he comes to Christ, or can come by faith in his name, and has him coming to Christ with salvation and eternal life in him, before he is justified by faith, according to the gospel plan published by the Son of God. He does not come to Christ that he may have life, but he comes because he is a new creature and has life. 3d. We object to it, because while it claims to be the advocate of salvation by grace, it takes a position which perils the doctrines of the God of grace, by removing all responsibility from the creature to the Creator. And its whole tendency is

to paralyze ministerial effort, and to justify the ungodly in their course of rebellion against God. The doctrine of salvation by grace is true, and can be sustained by the Word of God without a war upon the responsibility of man. For God certainly could devise a plan, and we are certain that he did, to save man by grace alone, and yet he be active in its reception while yet in his sins. The very plan which God devised was for sinners, and certainly he designed as fully to sustain the free moral agency of man on the one hand, as salvation by grace on the other, and could sustain both, and we can see it. But the doctrines to which we object, are not so much the doctrines of grace as of decrees and of unconditional election and reprobation. The doctrine of grace is one thing, and that of unconditional election and reprobation quite another; they are not inseparably connected as predestinarians have assumed. But the doctrine of grace can be as fully maintained, while predestination is rejected; and certainly it must be rejected in order to maintain the free moral agency of man, for the two are irreconcilable, as predestinarians have shown by their war upon free agency in order to sustain unconditional election. This will account for their placing regeneration before faith in Christ, and also for the assumption that faith-reliance is the gift of God, absolutely and unconditionally given.

To this we also object: 1. Because it associates with the former error, and denies all conditions in the gospel, and assumes that to be the absolute gift of God which alone appears to be the greatest test of man's agency, and that upon which his salvation is suspended. Saving faith might be held as the gift of God, and yet be the condition of life and the instrument of salvation; provided it were actively received on some condition within the scope of man's reach, and for which he would be held responsible. But this is not admitted by the advocates of the sentiment; they do not admit that faith is given on any condition whatsoever, for they know of none, there is none. The admission of a condition would be, in effect, a relinquishment of the doctrine. For if man is competent to receive faith as a gift from God, it would appear that he is competent to receive, actively, any other

gift, even that of eternal life. But the sentiment is emphatically that man can receive nothing from the hand of God which relates to salvation; neither faith nor grace can be received actively—all must be received passively and unconditionally. It is said by the advocates of the doctrine, "That the Spirit applieth to us the redemption purchased by Christ, by working faith in us, thereby uniting us to Christ by the effectual working of his power." But in what kind of a heart does the Spirit work this faith? Certainly not in an unrenewed heart, for we have seen that the subjects of it are, by the working, united to Christ; they are regenerated and united to Christ unconditionally. Consequently, regeneration and the gift of faith are at the same time and by the same operation, and in perfect keeping with unconditional election and reprobation, and faith is the condition of nothing, any more than eternal election is. We have seen that, in accordance with this scheme, faith in Christ and regeneration are one and the same thing, or that faith is the necessary and certain result of regeneration and union with Christ. Now, what shall we say of those and to those who have no faith? Shall we admonish them to believe in Christ, and threaten them with the righteous judgments of the Lord if they do not believe, as Christ and his apostles did in their day? If we do, it ought to be done in conformity with the gospel which they preached, and not according to the assumption of predestinarians. For, according to the latter, unbelievers have nothing to do, and can do nothing, until God renovates their hearts and gives them faith. But Christ would say, "Ye will not come to me, that ye might have life." And Paul, "Believe on the Lord Jesus Christ, and thou shalt be saved." Salvation is either conditional or unconditional. If it is conditional, faith must be the condition, and the creature must be active in complying with it; he must believe with his heart unto righteousness, as Paul says. But if it be unconditional, we have nothing to say and nothing to do. Those who claim to be less rigid, and yet hold faith to be the gift of God, sometimes speak of it as the gift of God and the act of the creature both.

Here we urge our second objection: Because the position

is so very obscure and indefinite as to have no tangible point; it can be suited to either side, as occasion may require. It is both active and passive, negative and positive, any where and no where. Where shall it be found? and what is it? It is said to be both gift and act. And how shall we distinguish the gift from the act? Justifying, saving faith in Christ, of which we speak, is certainly active, or it is dead, and no faith at all. Then let us see what the gift part is, and what the act part is, and which has the priority, and whether the one follows the other, as cause and effect, with infallible certainty. What is the gift? Is it a new heart, and a holy principle wrought in it, that loves God, as predestinarians say? Surely this cannot be what is meant, for this differs nothing from the predestinarian scheme; it is the very same thing. For they hold that faith in this way is both the gift of God and the act of the creature; but the gift is first, and the act follows as a necessary sequence. The next view of this gift must be, that there is a life principle wrought in the heart, which yet remains unchanged, and this principle, in the unholy heart, is antecedent to any act as a condition; it is unconditional, as there can be no act without the principle of action. Then it only remains for us to know whether this principle or *power* is certain to act or not. If it is certain to act faith in Christ, it properly belongs to the unconditional salvation scheme. But if it may never act, but may be driven from the heart, in consequence of a refusal to act, this supposed principle must be under the control of the heart after all, and all this mystification is to no purpose whatever. For the conclusion of the whole matter shows the gift called faith to be no faith at all, but the light of the Spirit in the heart or conviction for sin. This enables the sinner to believe in Christ, but, at the same time, leaves him perfectly free to grieve the Spirit and reject Christ. If this is what we are to understand by this gift, it would be much better to call it by its scriptural name: the light of the Holy Spirit, or conviction for sin, and not faith. For justifying faith is action itself at the very outset; it is the action of the heart, as Paul says, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. x. 10. The

absurdity of calling anything faith which never acts, is most manifest. For if we speak of justifying faith we mean action, and justification by it as the active instrument; and where there is no justification there is no faith, nor was there ever any—nothing but perpetual unbelief: “for all who do believe are justified from all things.” To believe in Christ, as we have said, is the same as receiving and relying upon him for life eternal. John says, “He came unto his own, and his own received him not: but as many as received him, to them gave he power to become the sons of God.”—John I. 11, 12. Here it will be seen that they (the people) received him, and the power which he imparted changed and constituted them sons of God. But the most happy illustration of saving faith known to us was given by our Lord to Nicodemus, John III. 14, 15, 16, 17: “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world: but that the world through him might be saved.” The design of our Lord in referring to the suffering Israelites who were perishing from the bite of venomous serpents, was doubtless for the purpose of illustrating the doctrine of saving faith. The circumstance referred to is recorded in the 21st chapter of Numbers. There we are informed that many of the Israelites were bitten by fiery serpents and died; but in the midst of their sufferings Moses, at the command of God, made a serpent of brass in the likeness of those, and placed it on a pole in the midst of the camp of the sufferers, and commanded them to look upon it, with the special promise that all who did so should live, and not die. And we are informed that as many as looked upon it lived. With these plain facts before us, we have these words from Christ in reference to saving faith, as an exposition of it: “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.” If there is any fitness in the analogy placed before

us by Jesus Christ, as we must believe there is, faith in Christ is as much the act of man's own heart and the choice of his will, as looking with the eyes upon the brazen serpent by the Israelites was their own free act. And the only thing which has the semblance of a gift in the whole connection is the remedy provided and placed before them at their own election, with the promise of certain relief. The Israelites had the remedy before them and were commanded to look for relief. They were to exercise their agency; there was no work to be performed by them as a fitness, nor did God heal them that they might look; but they felt their need and looked and were healed. If our Lord intended to teach that saving faith is a gift from God, either by regeneration or working a life principle in the heart as a super-inducing cause of faith in his merits, he certainly made a failure; for his teaching is the most decided refutation and condemnation of that antinomian sentiment of which the human mind can possibly conceive. What our Lord teaches here is contradicted nowhere in the Scriptures of divine truth, nor is there any reasonable ground for a plausible inference that faith in Christ is the gift of God, either conditionally or unconditionally. It is as truly the act of man's own heart and the choice of his will, as looking with his eyes or the motion of his hand. In the Old Testament scriptures we find a full confirmation of this opinion: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Then we are told how they are to do this: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. xlv. and lv. 7. Although faith is not spoken of in so many words in the above quotation, it is clearly implied; for the words, "Look unto me and be ye saved," are in perfect keeping with our Saviour's explication of faith. And the last verse agrees with Paul's teaching everywhere: for he taught "repentance toward God, and faith in the Lord Jesus Christ," as the condition of pardon and eternal life. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon

him; and to our God, for he will abundantly pardon." God has provided the remedy full and complete in all things—divine influence and all—and placed it near and within the elective choice of man's heart; "that whosoever believeth in the Son of God, should not perish : but have everlasting life." Those, however, who advocate the doctrine of unconditional election and reprobation, assume that God requires such as come to him, to come with the pure affection of love in their hearts; their faith which receives Christ must work by love, and thus come to him for life. Thus we see at once that they beg the whole question, and claim without proof the very point which most of all demands it. For if the gospel plan of salvation is such that it requires of all those who would partake of its benefits and come to Christ, for them to come with faith which works by love; or, in other words, with a heart that truly loves God, then it is certain they never can come until they be first renewed by the Holy Spirit, and constituted children and heirs of God. For all men are by nature carnally minded, and do not love God; nor is it possible for any one to love him until his heart be first washed from sin by the blood of the Lamb. Nor will it alter the question in the least degree, only to suppose a change in part, and a heart which only loves God in part. The love must be pure love to God or it is no love at all. If this were the plan of salvation, it would be useless for sinners to strive, or pray to God for help, or light, or grace in any shape; for prayer without faith is of no use, and the only alternative is to live in utter neglect of God and salvation until God renews the soul. The truth in the case is, that no one can enter heaven without holiness; and as this cannot be attained without divine grace, God provided it fully, and offers it freely, and invites sinners to accept it as a gift, that they may be holy and enter heaven. But the qualification for the acceptance of saving grace is not the same as that for admission into heaven, as some have assumed. None but the pure in heart are qualified to enter heaven; but all sinners, to whom the Lord offers saving grace, have that qualification which the plan requires and can accept; and if they can, and do not, then they ought to perish. The unconverted are required to

come to Christ with the whole heart, and commit it into his hands without reserve, confiding in him for salvation. And this they can do if he will receive them, as he has promised to do; and of this we are well assured, for he receiveth sinners, and we Jews have no right to murmur against the good Lord. In every instance where the Lord requires duty or the performance of any thing of his accountable creatures, we must believe all that he requires to be fully possible, either with or without gifts. That which is impossible is never made our duty while it remains an impossibility; and that which requires gifts for its performance, is always inseparably connected with the gifts, so that whenever the effort is made the gifts are present. But we have nothing to do with gifts of any kind which are unconditionally given, until they are given, only to receive them as the earth receives the rain which falls upon it; consequently, if faith be the absolute gift of God, we cannot be responsible for it, nor can we believe without it; and if he should never bestow it we can have no sin, because he failed to do it. This much said, we shall notice one or two texts, which some have supposed to favor the idea that faith is the gift of God.

See Eph. ii. 8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." And in the next verse it is said, "Not of works, lest any man should boast." Now, the thing which is the gift of God, and not of works, cannot be faith; for no one ever attempted the attainment of faith by works. Therefore, it was unnecessary to attempt the correction of an error which we have no reason to suppose ever existed. But we have knowledge of the fact that men did work and strive for salvation by the deeds of the law: for Paul says of the Jews, "that they sought it, (salvation) not by faith, but, as it were, by the deeds of the law," and they stumbled at that stumbling-stone. But while they worked to attain to righteousness by legal performances, they never attempted to attain to faith by works—they had nothing to do with faith, and that was their sin. This is true of the Jews who were at Ephesus, as well as elsewhere, and doubtless of the Gentiles also, in some degree. The doctrine of the cross is, that justifying righteousness is the gift of God.

Hence, salvation, or eternal life, is the gift of God. Therefore, we are to understand that all these gracious gifts are to be received by faith and not by works; "we are to believe on him that justifieth the ungodly," "that we may be found in Christ, not having on our own righteousness." "Therefore, it is of faith, that it might be by grace." Now, it must be manifest that where Paul speaks of the gifts of God, he does not intend to include faith as that gift, or any part of it. Faith is the instrument by which they were saved without works. They received the gift by faith, and were saved by virtue of the gift. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Or, by grace are ye saved through faith; and that salvation not of yourselves, or by the works of the law; for that salvation is the gift of God. This exposition of the text agrees with the whole of New Testament teaching, and certainly with Paul himself, who says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." He believes with his own heart unto righteousness, and is saved as God promised; and then confesses with his mouth in the sincerity of his heart, that his salvation is all of grace.

See another text, Acts XIII. 48: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." It is doubted by some able scholars and critics whether this word rendered ordain, is correctly rendered, and indeed, Dr. A. Clark says it does not signify fore-ordination. But we have no controversy in relation to the rendering of a single word; let it be ordained, as we find it. But we question the order of the text, and are convinced that the order of the Greek text has been transposed, and does not stand in the same order in the approved English version as in the Greek.* But for what reason the order has been changed, we are unable to say. It is, however, safe and fair to take it in the same order that we find it in the Greek text, which would stand thus: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as

* See Bagster Criticism, New Testament, in Loco.

believed were ordained to eternal life." The ordination or appointment to eternal life after faith in Christ, and on it as the appointed condition of the gospel of Christ, agrees fully with what is most clearly and incontrovertibly taught throughout the New Testament. For Jesus Christ did not commission his first ministers to go into all the world and preach, that some men, or all men, are ordained to eternal life, and that as many as have been ordained will believe, and the residue will not and cannot; but yet will be damned if they do not. But he commanded them to preach the gospel to every creature, and to promise them life on condition of faith. "He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned." Now, we see that the ordination in this case turns upon faith, and nowhere else. "The believer *shall be saved*; he shall have eternal life if he will believe; and he that believeth on the Son hath everlasting life." These are some of the teachings of the Holy Scriptures. But Paul presents us with the order in which ordination stands in the remedial system. To the Phillippian jailer he said: "Believe on the Lord Jesus Christ and thou shalt be saved." And to the Ephesians: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Acts xvi. 31; Eph. i. 13, 14. Here we have seen the sealing was after faith, and the promise of certain salvation is everywhere in the gospel on that condition. The ordination coming after faith, and eternal life being tendered and suspended on that condition, only establishes the doctrine of final perseverance, as it makes salvation certain to all who believe in the Lord Jesus Christ, and they are God's elect, and shall never come into condemnation. But if they are elected unto life on condition of faith in the Son of God, and ordained to that heavenly inheritance, or sealed after they believe, and not before; this established, will bear heavily upon the doctrine of unconditional election, eternal decrees, and the fore-ordination of any one to either life or faith.

For it leaves man's soul free to believe or not, as he may choose, and makes him responsible. If he believes, he shall be saved by grace, and ordained to eternal life according to the promise. But if he does not, it is not because God had ordained that he should not; "but because he would not come to Christ that he might have life;" and his unbelief is his own voluntary sin, for which he is righteously ordained to eternal death. When it is assumed that a certain number of the race were unconditionally ordained to life eternal, it is also assumed that they were ordained to faith, and in due time God gives them faith or works it in them, and they believe. Consequently, as many as were ordained to eternal life and to faith, believed. But we have shown that this faith is voluntary, and precedes the ordination to eternal life. In all cases of which the mind of man has any just conception, there is no possible shape which can be given to the argument to make man see his responsibility, and feel conscious guilt concerning things over which he has no control, no determining power, no free choice of will; but is fated in his final destiny, and in all his actions, and bound up in stern decrees as immutable as Jehovah himself. And it must be manifest to all persons of any discernment, that the advocates of the doctrine of unconditional salvation who have spent much precious time in defending the doctrine, have been under the necessity of undoing what they themselves had done, before they could succeed in their efforts to benefit their fellow-beings by moving them to action, in view of eternal things. And however widely theologians of different schools may be apart in theorizing on the doctrines of religion, it is worthy of special notice how near they approximate the same point and come together, in all their practical efforts to excite the hearts and consciences of mankind to turn from their sins and seek God. For good men generally have more of the spirit of Jesus Christ in the exercise of practical, than theoretical and speculative religion, and are nearer the truth, and that is the best theory which is the best in its practical results.

3. Here we shall notice faith in its third aspect. The third aspect of faith relates to practical Christianity, to a life of faith

and good works. For it is not only true that we are justified by faith in Christ, which requires the consent of the heart and the choice of the will, but we are to live by faith upon the Son of God after justification and regeneration to the end of our pilgrimage. We are now the sons of God, "and because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Being now sons of God, and having the spirit of Christ and the love of God in our hearts, "our faith works by love." These works and fruits flowing from the Christian heart in which dwells the Spirit; and it is the Spirit that keeps faith itself alive, otherwise it would fail and die. Hence Paul says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." "For in Jesus Christ neither circumcision nor uncircumcision availeth anything; but faith which worketh by love." "And the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," etc.—Gal. ii. 20; v. 6, 22, 23. Faith and love dwell together in the renewed heart, and the Spirit of Christ is the life and energy of both and their perpetuity is ascribed to the Spirit as his fruits. The first exercise of the heart is to believe the truth, the second is to receive and rely upon Christ for salvation. Here the Spirit renews the heart and abides in it, and faith is no more exercised in view of justification but in godly living, which is its third exercise. But up to the time of justification and regeneration there is no certainty or permanency—salvation is suspended on the condition of faith; but after regeneration, faith, hope, and charity abide and become permanent, and grace controls the heart. And the change of the heart, and the love of the heart, and the abiding, fruitful, living faith of the heart, which lives upon the Son of God, are the fruits of the Spirit. "Now faith is the substance of things hoped for, the evidence of things not seen;" "by which the elders obtained a good report, and Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." This faith, as we plainly see, is peculiar to the children

of God and is never exercised by any others as it is here described. But belief of the truth and reliance on Christ are exercised by unrenewed persons under the awakening influence of the Holy Spirit, that they may become the sons of God. This view of faith will prevent us from confounding faith, which is the substance of things hoped for, which works by love, with that exercise of the heart with which Paul says man believeth unto righteousness, and which as the instrumental cause, justifies from all things. There remains yet one more aspect in which faith may be noticed.

4. We may notice faith as an absolute gift from God to some Christians, while it may be withheld from others who are equally the children of God. But this faith does not appear to justify nor in any way to be necessary to salvation; it stands in the list of miraculous gifts. See 1st Cor. xii.: "Now, concerning spiritual gifts, brethren, I would not have you ignorant; now there are diversities of gifts, but the same Spirit, and there are differences of administration, but the same Lord." "For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." All these were extraordinary gifts, conferred by the Spirit for special purposes, yet none of them were essential to the Christian character as a meetness for heaven. For while faith was given to some, it was not given to all those who were favored with spiritual gifts, which manifestly would have been done if it had been saving faith in Christ. We should be very careful how we attempt to prove saving faith to be the absolute gift of God by a circumstance of this kind. For whatever this gift may have been, or its uses, it certainly was not saving faith, and nothing in relation to saving faith can be proven by it. Those upon whom this, as well as the other gifts, were conferred, were justified by faith in Christ before these gifts were

bestowed on them, and were as truly the children of God before as after.

Man, in all ages, has been treated as a moral free agent, as well since as before the fall; under both law and gospel, and throughout the moral administration of Jehovah, in all the precepts published, the proclamations made, the calls and invitations given, and the corrections and punishments inflicted, God has established this truth, that man is a fit subject of rewards and punishments, and is held accountable for his conduct. And to place this fact beyond the shadow of a doubt, the Judge of all the earth, who will do right, "has appointed a day of general judgment, when all men will be judged in righteousness by that Man whom he hath appointed heir of all things, of which he hath given assurance in that he hath raised him from the dead." And we know of no period in the world's history when man was not competent of reaching life under the divine administrations of mercy. It certainly was so under the very first part of heaven's dealings with man that he could have kept his first estate, but when he failed he was held responsible for his conduct. But since he rendered himself incapable of attaining to life by obedience to the law; while he was held no less responsible and a proper subject of rewards and punishments, that he might not die without remedy, the miraculous scheme of free grace was introduced to meet the case since the fall. This scheme of mercy, by its provisions and helps, brought life as fully within the reach of man's free will and elective choice since the fall, as confirmation in a state of holiness was within the reach of Adam's free choice before the fall; and man is no less free and responsible now than then. "For what the law could not do in that it was weak, through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The very design of the plan was to provide for the case in hand as it was before the divine mind, and still to retain man's moral freedom as fully as it ever was, and where there was weakness and incompetency, to provide all necessary helps. This opinion is fully sustained by the whole

volume of Revelation, and certainly by the development of the Trinity of persons in the Godhead. The unrighteous can not approach the holy Father by obedience to his holy law, but the medium of approach is through the Mediator, who fulfilled the law and met its penal sanction for the race, and laid salvation at their very door with his own hand. And then to remove all impediments out of the way of man's approach to God and make it fully possible, the Holy Spirit affords his agency and pours his light into the minds of men to convince them of sin, of righteousness, and of judgment, and points them to the Son of God and his righteousness as God's own appointed remedy, and holds it out for their voluntary acceptance with the promise of life. But on what condition is life tendered, and what preparation of soul does God require? He tells us himself on what condition and what the qualification is: "Believe on the Lord Jesus Christ and thou shalt be saved." And the qualification is, to be a redeemed, unholy, condemned, enlightened, penitent sinner, willing and anxious to be saved on God's own plan of free grace. And moral agents are never qualified to come to Christ by being first regenerated; he was not sent for the purpose of saving the righteous, but sinners. And how are sinners to be regenerated and qualified to approach the Father, except through the Son and his righteousness. They must be first, in the order of the plan, justified from all things; legal matters must be adjusted first, and then regeneration and peace with God. But regeneration is never spoken of in the gospel of Christ but on the ground of justification, nor is justification known in the case of competent adult agents but by faith in the Lord Jesus Christ. The plan is faith, justification, and then regeneration and the sealed title to eternal life. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." It may be thought by some to be a small matter whether regeneration or justification be placed first; and truly it is with those who deny faith as the gospel condition of salvation, and who will have all things to turn upon God's sovereign agency irrespective of man's moral agency. But to us it is a momentous matter, whether man or his Maker is to blame for the sin of unbelief

and the loss and ruin of man's soul. We hold that when the soul is regenerated it is saved, or made certain of heaven; and if this is done before faith, it is before justification as a matter of course, and the entire economy of divine mercy is reversed and thrown into utter confusion. If man is saved before he is justified by faith, as he must be if faith is the result of renovation, of what use is it, and where is the good sense in preaching repentance and faith, and promising life to such as believe, or threatening death to unbelievers. We are as much authorized to preach salvation to sinners and promise them eternal life independent of Christ and his atonement altogether, as to do it on any other plan than that of faith in Christ. As before stated, we know of no salvation for the race of man but through Christ and by faith in his name, and all who would have life must come to him for it, and as many as come relying upon him shall have it; but such as will not come, the wrath of God will abide upon them: and he who made their salvation possible will charge their destruction upon their own souls: "That they would not come to him that they might have life;" and will laugh at their calamity, and mock when their fear cometh upon them as a whirlwind.

LECTURE XI.—SCRIPTURAL VIEW OF THE DOCTRINE OF JUSTIFICATION.

IN the wonderful plan of salvation justification has its prominence as one of the most important doctrines of the Bible. In the chain of divine truth it may be considered the connecting link between the law and the gospel, justice and mercy. It has a close connection with the atonement of the Lord Jesus Christ on the one hand, and the work of sanctification on the other. While the design of the plan of salvation is to give a complete qualification for and title to heaven, the act of justification sets forth and shows the legality of the work, and exhibits the righteousness and justice of God in the glorious plan. It has been defined thus: "An act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone." We are not made positively righteous by justification, nor can we be declared to be so on any other ground than that of the righteousness of another being made ours in some way; nor can our sins be righteously forgiven unless the meritorious cause accepted in our room and stead be made ours by imputation or otherwise.

Justification is a forensic term and the act is judicial. It regards the rights of the eternal throne as well as the complete and eternal salvation of the justified. By it, therefore, the claims of the righteous law of God which stand in the way of our salvation are met and adjusted, and our right to all the blessings of the gospel of the Son of God is legalized and settled and declared to be right. We are, therefore, not to leave out of sight the righteous character of God in treating on the doctrine of justification. That stands first and consti-

tutes the main pillar of the doctrine. God in justifying the ungodly must be true and sustain his own righteous character. As Paul says (Rom. III. 26), "That he might be just and the justifier of him which believeth in Jesus." God, it is seen, must be just in the act of justifying. As the justifier is holy, just, and true, how can he, in perfect unison with his character, justify such as are the very opposite of all this? He cannot sustain his character and declare them to have done right, but he can declare his good will and pleasure in what his Son has done for them, and accept of them for his sake and in consideration of what he has done, and declare their right to it in conformity with the great scheme of salvation by free grace. If it is true that our sins are all pardoned in justification, it must be true that they are all blotted out and will be remembered against us no more. For if they should be again remembered and brought up against us, we should be again condemned, and must be again justified or we could not inherit the kingdom of heaven. We have no evidence from the Bible or reason to think that any one is justified in the same sense more than once. Yet we believe that justified persons commit sins again and again, and being penitent are pardoned. Justification, therefore, must signify more than remission of sins. It must take in the ground or meritorious cause of pardon also.

We shall first, then, consider the meritorious and procuring cause of justification. In vain may we search for its meritorious and procuring cause, or any blessing whatever in the creature who is condemned and unholy. It must, therefore, be admitted by all who adhere to the Bible, that the meritorious cause of justification is to be sought for some where else than in man, "for all men are guilty before God; there is none righteous, no not one." This high consideration can only be found in the Lord Jesus Christ, "who is the Lord our righteousness." If all the race are guilty and condemned, if it is true that any one is in need of justification in order to holiness and happiness, it must be equally true that all need it, and that condemnation must be removed from them or they must and will sink to hell. For we maintain by the authority of God's Word, "that without holiness

no one shall see the Lord." From the connection and relation which justification sustains to the atonement of Christ on the one hand, and to the work of sanctification by the Holy Spirit on the other, we cannot see how any condemned person can be sanctified before he is first justified, any more than we can see how it can be sufficiently done without and independent of the atonement. For if justification has any place in the system of truth and free grace, its place is between these two, and as no one can be sanctified except by the blood of Christ, so none can be sanctified by it unless God first recognize his right to that benefit and he is first justified. Legal matters must first be settled between his soul and the government of God, by whose law he is held justly condemned and liable to punishment, before he can be purified by virtue of the atonement. The contrary doctrine must, and certainly does, set aside the doctrine of justification altogether, or place it where it is of no use.

As to the justifying consideration or meritorious cause of it, we can only arrive at a correct knowledge of the perfection thereof by first arriving at a correct knowledge of the perfect law which held us under condemnation. But it will be sufficient to say that it must in every way be as perfect as the divine law, and in every way calculated to meet the extreme case of mankind, so as to restore to him who may be justified, first, the righteousness of the law, and, secondly, the nature of the law, which is the image of God. In speaking of the meritorious and procuring cause of justification, it matters not whether we call it the righteousness of Christ or the justifying consideration, the meaning is the same, and it will be understood that we hold that both the active and passive obedience of Christ were required to constitute it, and that they both enter into the very nature of it. By his active obedience is meant his obedient and spotless life. By his passive obedience, his voluntary and satisfactory death for us.

As we are justified for and in consideration of the righteousness of Christ, it may be well for us to inquire whether or not he consummated that righteousness by his passive obedience alone or by both the active and passive? "Christ

came to seek and to save that which was lost." He came to do nothing for himself—all was for sinners. If the law under which man was made and placed required nothing of him before he sinned and fell, if it demanded no personal obedience, then we might conclude that Christ could fulfil all righteousness by his sufferings and death. But if, on the contrary, it demanded personal obedience of the perfect kind, then we are bound to believe that no sufferings of any kind and degree could occur, to all eternity, to so fulfil and meet the demand of the violated law as to constitute a complete righteousness, which would sustain the justice of God in justifying the ungodly. Adam, while on trial, failed in his personal obedience and incurred the penalty of the law, and if it had been inflicted upon him his sufferings would have been endless, but never would have merited any thing, or constituted any part of the righteousness of Christ as our mediator and redeemer, though "holy, harmless, undefiled, and separate from sinners," might have suffered for him and in his room and stead. But was that all the law demanded? It was all in the way of suffering, but nothing in the way of redeeming him from the curse of the law and constituting a just ground of his salvation, when taken separate and apart from active personal obedience. The law never could have been satisfied by sufferings in the person of a substitute, as it could not in that of the actual offender. If, as we have seen, personal and perfect obedience was required of him, it must be rendered either by the substitute or the offender, or it will punish forever. Christ, we maintain, in redeeming man must be man as well as God, and be under the same law that man was, and must begin where man began, and personally and perfectly keep and obey the law in all its requirements, and not fail in one jot or tittle. Adam, as already stated, was on trial, and while his agency was being tested in view of the confirmation, though he was pure, he sinned and fell. Hence, the second Adam, who is the Lord from heaven, in coming forward to redeem takes his place under the same law and renders to it all that it required of him, and was tempted of the same devil, but he sustained the trial fully and fulfilled that part in which the first man failed. Then

his Father said, "This is my beloved son in whom I am well pleased." Christ said to John, "Thus it becometh us to fulfil all righteousness."—Matt. III. 15. And to his disciples he said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. v. 17, 18. We are compelled to think that Christ, in speaking of fulfilling the law and all righteousness, meant more than what was to be suffered by him upon the cross. He meant full and complete obedience to the preceptive and full satisfaction to the penal sanction of the law.

Having taken the position that the active obedience of Christ entered into and constituted a part of the righteousness which he wrought out to be, and which is, the meritorious cause and ground of our justification, and that he began this work where Adam began, and under the same law, and that he sustained the trial in which the first man failed, we deem it fit and right to give further proof. Gal. iv. 4, 5: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Phil. II. 6-8: "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." See Heb. II. 17, 18: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God; to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

We have seen that he was a man, like unto his brethren, and under the law with them, and that it was fit and right to be so, that he might be a suitable priest in things pertaining to God, to make reconciliation for the sins of the people.

It is, moreover, stated that he was tempted while doing the work which his Father sent him to do, and the reason assigned for it is that he might succor the tempted ones. Why was that temptation mentioned in connection with his other sufferings and death, as the ground of affording succor to his tempted people, if it did not belong to and constitute part of his work and perfect obedience which he rendered for us? As certain as Adam failed, who was made in the likeness of God, when he was tempted, so certain will all men fail and fall unless Christ has stood the trial for them, and they can have the benefit of it on as good terms as they can have that of his death. All who are well instructed in the doctrines of the Bible must see that if our trial was not sustained by Christ, and if we do not derive succor, strength, and certainty by virtue thereof, we shall be as much more liable to fall as we may be less perfect than he was when God made him. Christ could have come from heaven and suffered and died long before he did, and without ever having been tempted by the devil, or having rendered any active obedience to the law whatever, if barely to render passive abedience, by suffering the penalty of the law, had been all that the law required, and would have been amply sufficient to justify us and constitute a firm and safe foundation against which the gates of hell cannot prevail. But that was not all which he came to do for us, for he is called the second Adam in the Bible, and no good reason can be assigned for it other than that he took the place of the first, and represented him and all that he represented when he was on trial, and actually obeyed all the precepts and fully sustained the trial. This was essentially necessary before God, as a righteous being, who could receive his penal offering, shorten the sufferings of the sufferer, and grant repentance and remission of sins in his name. "He was a man of sorrows and acquainted with grief," "oppressed and afflicted," etc. And why all this if he was doing nothing for us more than barely setting an example of patient endurance? and how we are to overcome, while his obedience in all other respects was for himself? God would not have required suffering of any kind in the person of his well beloved Son if

the great work of redemption could have been as well consummated without it. Surely not. Then, as he did personally obey, and did suffer, and was tempted and tried at the time, we may reasonably conclude that it was to provide a meritorious ground of succor for his tempted people. Now, we know that every blessing flows to us from the atonement of Christ, and all the blessings which flow to us from that source must be incorporated in the meritorious cause and ground of our justification. But for this our justification would avail but little in the day of temptation. The only reason which we can assign why Christians do not fall for every impropriety which they commit, as Adam certainly did when he was on trial for the very first sin which he committed, is that when they received Christ, the second Adam, by faith, they received his full obedience, which he rendered to the law, and while they are justified but once, they are often forgiven their sins, but always on the same ground. It is in consideration of the righteousness of Christ, constituted by his active and passive obedience, which covers the entire case. We feel certain that the law did require active obedience of Adam. If so, its claims could not be met and the righteousness thereof be complete, so as to justify us from all things without the active obedience of Christ, as we have said. Paul, however, says, "Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 4.

By the foregoing passage we are not to understand that Christ abolished the law, or that it is abolished by us when we believe in him, but that when we believe in him we receive the full measure of righteousness which the law demands; "and he is made of God unto us wisdom, and righteousness, and sanctification, and redemption." The active obedience of Christ can no more be separated from the law-fulfilling righteousness, without detriment to the plan of salvation, than vitality from life without destroying it. And, indeed, we can as readily conceive of life in the absence of all vitality as of righteousness without active obedience. Hence, the scheme which separates the active obedience of Christ from his passive in the work of redemp-

tion, and assumes that he fulfilled all righteousness by the latter, and that the former was not as essential as the latter in constituting the meritorious ground and cause of justification, saps the foundation of the Christian religion, and is at once as absurd as it is anti-scriptural, and has no support in the Word of God. It proceeds, however, upon the supposition that if the personal righteousness of Christ entered into the nature of the work of redemption, there was no need of his sacrificial righteousness, for that of itself was complete. To which it will be sufficient to reply, that if man had not by transgression incurred the penalty of the law, that would have been all sufficient; but being recognized as a transgressor of the law, and held justly exposed to its weighty penalty, no blessing of any kind whatever could justly and righteously be given without satisfaction to the penal sanction and the removal of the curse.

Next, it has been urged that if Christ's active obedience enters into the nature of and constitutes part of our justifying righteousness, that we would then be as righteous as he was, and inasmuch as he never sinned, it would then appear that we never sinned, and there would be no demand for the shedding of his blood. This reasoning, like all other of the kind, has the elements of death and destruction in its composition, and while it aims at the destruction of antagonistical opinions, it only works its own, and flies off in vapor.

The gospel expedient was designed for sinners, for guilty, condemned children of wrath, and while it is as true as the Bible, that it was designed to make them holy in such way as to maintain the honor and rights of the eternal throne, and restore to them the image of God and bring them up to the purity of the law, yet it never was contemplated by the plan to make it appear that they never were sinners, because they are justified by the righteousness of one who never sinned. Nor does any such consequence result from the doctrine that the full and complete righteousness of Christ is made ours. But that can never be proven. If it, therefore, could be made plausible, it, nevertheless, is at war with the Bible, which evidently teaches that justified persons will, by the grace of God, be raised to the standard of perfection,

which is the law, and the measure of that law is the righteousness of Christ. That is its height and depth, its length and breadth. When we, therefore, receive Christ we put on Christ "and are found in him." Then, as Paul says, "we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

Having shown that the active and passive obedience of Christ constitute the meritorious consideration of our justification, *we shall next speak of imputed righteousness.* In speaking of the righteousness of Christ being imputed to us, we shall use the words imputed, given, granted, made over, set to our account, all with the same intent and to convey the same idea as impute. Our position here is that the righteousness which Christ wrought out by his active and passive obedience is imputed to us, and is the entire and only meritorious cause and consideration with God of our justification, and that nothing else enters into its nature so as to constitute any part of it in the way of merit. Those who object to the doctrine of imputed righteousness do, nevertheless, admit of the imputation of something and of some meritorious ground of pardon. This they are compelled to do, or dispense with the vicarious sufferings and death of Christ. But while they do this, they either hold that faith is that imputed something which is not meritorious, or they hold that the meritorious cause of pardon is not imputed to us. They admit of the impartation of the benefits, while they deny that the meritorious ground and procuring-cause of these benefits are, in the sense of imputation, made ours. They wage war with the doctrine as a form of words, while they are compelled to admit it in substance. For no sooner than they admit that there is some meritorious ground of justification out of the creature, and that all the benefits thereof are granted and flow to him in justification. This being admitted, all is granted in substance; for when we have all the benefits, all the vitality of any thing, there can be nothing wanting, unless it be the name and shadow. While, therefore, it is granted that there is a meritorious and procuring-cause of pardon and eternal salvation in and

through Christ, and nowhere else, and that we sinners are saved for the sake of what he has done for us, all is granted, as before stated. Then our salvation is founded on merit, and that was procured by Christ, and for and in consideration thereof we are justified and saved. The real difference and matter of controversy is not whether all the benefits of Christ's active and passive obedience flow to us, but it seems mainly to be whether or not the acts and doings of Christ become our acts and doings. Now, we only contend that the merited benefits are made ours, while the acts and doings are Christ's. What are the benefits? Manifestly, the first must be a justifying-consideration, or righteousness, to legalize our salvation; and, secondly, sanctifying grace to make us holy. It will be seen that all objections to imputed righteousness are mere quibbles, and waste themselves in an effort to distinguish between the acts and doings of Christ; and the result thereof, like the effort to divide and sunder Christ's active from his passive obedience in the work of redemption, for no better a reason than that both could not be required to fulfil the law, as each was perfect. Which is true? Both are perfect. But while one was a fulfilment of the preceptive part of the law, the other was of the penalty. And both were equally essential, as the one could not supersede the other. They constitute one whole and complete work. In like manner, the objection against imputed righteousness proceeds by alleging that the acts of one cannot be made the acts of another; that, consequently, Christ's righteousness could not be imputed to us, etc., and then admits all that is contended for, when it is granted that we are righteously as well as graciously saved by virtue of what another has done. What if it should be said that the sin of Adam was not imputed to his posterity on the hypothesis that the acts of one cannot be imputed to another? Of what avail would such caviling be? Is it not a mournful truth that his sinful action has had a most fearful influence upon his descendants? That fact stands to tell for itself, though the world should rise up to contend in hostile array. Now, it matters not whether we believe that Adam's sin was or was not imputed to his posterity in the strict sense of that

term, the truth is that the world of mankind is involved in sin and condemnation, and if they did not bring this evil upon themselves by their own action, and that, too, before they were born, then it must have been done by the action of another, who sustained such a relation to his descendants as that his conduct had a real bearing upon them.

This being thus far true, might it not be equally true that the actions and doings of another head and representative in the same family and in the same government, might have some influence for good upon the same family and upon the same principle of representation? Whether men believe it or not, the Bible fully proves it in both cases. Rom. v. 19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The very least that can be said on this passage is that the action of one had an influence upon all for evil, while the obedience of the other has an influence for good, and by it many are to be made righteous. In 2 Cor. v. 21, Paul says, "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." This has the appearance of imputation. First, Christ, who knew no sin, was made sin (or a sin-offering) for us. Here he bare our sins in his body on the tree (cross). Secondly, the reason assigned is that we might be made the righteousness of God in him. The righteousness of God is to be ours by faith. See Rom. x. 3, 4: "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, for Christ is the end of the law for righteousness to every one that believeth." We can at once see from these texts that they speak of a more perfect righteousness than any of the Jews had, or could have by any obedience which they could render to the law, which is denominated the righteousness of God, and not only so, but they were blamed for not submitting thereunto. In what way or sense were they to submit to that righteousness? Was it barely by admitting its superiority? or were they required to receive it as their law-fulfilling righteousness? Most evidently the latter. "For

Christ is the end of the law for righteousness to every one that believeth." Nothing can be plainer than that the righteousness of Christ so becomes ours that we are accounted righteous before God. For and in consideration of it, whether the doctrine of imputed righteousness be admitted or not, he must become the Lord our righteousness, and we be so found in him and clothed with him. In 1 Cor. i. 30, 31, Paul says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord." See also Phil. iii. 9: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Such language as the above cannot well be interpreted to mean any thing less than imputed righteousness. We are to be found in Christ, having *on* the righteousness of God, which is declared to be that for which we are justified in his sight. Rom. iii. 20-22: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe."

Here imputed righteousness is taught again with great plainness. The apostle says that no flesh can be justified by the deeds of the law, but declares that the righteousness of God is the justifying consideration; that even the very righteousness of God was manifested and witnessed, or declared by the law and the prophets to be unto all and upon all them that believe; yes, he says it is upon all them that believe—upon them as a garment. Therefore, they are found in Christ, not having on their own righteousness, which is the law, but the righteousness of the Lord Jesus Christ as a spotless robe. And it is for and in consideration of this same righteousness, and this alone, that they are justified, call it by what name you please.

Again, it is said, "Being justified freely by his grace,

through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus."—Rom. III. 24–26. It appears to us next to impossible for any candid Christian to deny the imputation of the righteousness of Christ, when it is declared of God to be ours, and that we are justified for it as a meritorious consideration, and our sins all forgiven. But it is also declared in the same connection that we are freely justified by grace. This proves that the righteousness of Christ for which we are justified is a gift from God to us; it is accounted ours whether it is given or imputed, and God graciously makes it ours, and looks upon it as the high consideration of our justification. It is perfect and equal to the demands of the law by which we are condemned. Then the reason assigned for it is that God who justifies us might be just in so doing.

Those who reject the doctrine of imputed righteousness, and deny that the righteousness of Christ is in any way made ours so as to constitute the righteous ground of our justification, do notwithstanding contend that faith is imputed for righteousness, and that this is the only thing which, in the form of righteousness, is imputed to any one. We shall here give some of the passages of Scripture upon which the advocates of this doctrine mainly rely. Rom. iv. 3, 5, 23, 24: "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. . . . But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. . . . Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." We learn from the above that we, in becoming the spiritual children of Abraham, are justified in the same way and for and in consideration of the same thing he was. If faith alone, the act of believing, was what God imputed to him for righteousness, the same is true in every case. But

we shall see that faith is only the instrument of righteousness and not the thing itself. And as it is the instrument of righteousness, it is also the instrument of justification, and not the consideration for which we are justified before God and in the eye of the law; for it must be manifest to all who well consider this subject, that faith does not approach the law for justification directly, but indirectly. It first goes to Christ and receives him, and with him what he did in meeting and satisfying the claims of the law. If faith were to approach the pure law of God alone without the consideration it demands, it would suffer for such presumption, but if it first goes to Christ, then it finds all that the law demands. Christ, then, is between the law and the sinner, and as he by faith trusts in him alone he is justified. Now, as justification is a forensic term and relates to law and justice, it may be asked at this place, What is that consideration which justice is willing to receive? Is it faith empty-handed and alone? or is it Christ? Christ, most evidently, received by faith and presented by that instrument or hand to the law. The question then turns upon this point: If faith is the consideration which meets the demands of the law and hushes into silence its thundering curses, then faith is the meritorious cause and sum total of our justification. But if, on the contrary, faith dare not approach divine justice except in and through the Lord Jesus Christ, then it must be plain that he is what the law demands, and if that is righteousness, he must be that righteousness. Indeed, faith without Christ has neither soul nor body; it has no merit in it, and the law does not recognize it as any part of sanctification; it is poor and penniless, and has nothing and can never have any thing, in any shape or form, to all eternity, that would or could be any satisfaction to divine justice or constitute any just and righteous ground of justification. No, nothing will do but Christ and him crucified. Then a man might as well talk of life without vitality as to speak of having righteousness by faith, without Christ as the righteousness of faith. He is the only righteousness of faith. Therefore, it is not faith that is righteousness, but Christ. And truth claims and boasts of no other. Now,

separate Christ and faith and you have the subject analyzed. The righteousness is all in Christ and none in faith. Now, when it is said that faith was counted to Abraham for righteousness, it was the righteousness of faith—that which faith receives, which is Christ. Else how can we interpret such Scripture declarations as the following: “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God by faith,” It is as clear as a sunbeam that the righteousness here is called the righteousness of God, while faith is only the instrument by which it is appropriated. In Rom. x. 4: “For Christ is the end of the law for righteousness to every one that believeth.” Christ is the righteousness of faith. Then, at the tenth verse: “For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” These texts prove Christ to be the law-fulfilling righteousness, and faith the active instrument that approaches unto it. We shall now see that it was righteousness that was imputed to Abraham at the time he believed. Rom. iv. 11: “And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also.” If righteousness had not been imputed unto Abraham, how could it be said of others that it was imputed unto them in like manner (also) as it was to him? It may well be said that those who only have faith imputed to them for righteousness as the meritorious and procuring-cause of their justification, that they will fall from grace, but those who are justified by faith, instrumentally and virtually by the imputation of Christ’s righteousness, will not, for their lives will be found hid with Christ in God in the day of the Lord’s coming. “Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”—Rom. viii. 33, 34.

Here we deem it expedient to make *some special remarks on*

the condition or instrumental cause of justification. This we have already anticipated. In speaking of the condition or instrumental cause of justification or of any gospel blessing, two points in theology are referred to which are to be specially guarded. First, the agency of the receiver, and, second, the honor of the giver. The condition must be such as to throw the full weight of responsibility upon the creature, and at the same time cut off all ground of boasting by magnifying the gift and glorifying the giver. Man, as a guilty, condemned creature, cannot be saved in any way which does not sustain the character and government of God. Neither can he be saved irrespective of his agency. The Bible teaches that salvation is of grace alone, and at the same time this grace must be received by him in such a way as to secure all the glory of his salvation to God. God's plan, therefore, was that his Son should make full and complete satisfaction to the law in the place of man and for him. And then man, on his part, instead of doing works of merit to purchase that benefit, is to receive Christ and with him all that he has done for him. Then God accepts him in view of law and justice in his Son, and for and in consideration of what he is and has done. The law is satisfied, God is just in the act of justifying on that ground, and the justified person stands firm upon it as upon a rock, and rejoices in the hope of the glory of God, crying, "Grace, grace unto it." Here "mercy and truth meet together, righteousness and peace kiss each other."

God, in his plan of salvation by grace, appointed faith as the condition of the gift with such as are competent agents, that salvation might be of grace and the law be fulfilled and established at the same time. See Rom. iii. 31: "Do we then make void the law through faith? God forbid: yea, we establish the law;" and Rom. iv. 16: "Therefore it is of faith, that it might be by grace." Then the Apostle Paul asks, in another place, "Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith." Faith is not a legal act required by the law, but the gospel-condition of salvation by free grace. Therefore, it never can boast of any works or legal performances,

for if by it any obedience is rendered to the law which is acceptable with God, it is performed by grace alone, which is received as a free gift. Faith, as the instrument of salvation, precedes justification, and justification precedes sanctification, and sanctification, glorification, in the order of the plan. If so, none can be glorified without justification, and none can be justified without faith. John III. 18: "He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." This one passage, while it sustains the foregoing position, at once disproves and forever overthrows the doctrine of eternal justification, with all its legitimate concomitants.

With a few quotations more from the Word of God we may close our remarks on faith as the instrument of justification. See John III. 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here the condition of life eternal is laid down plainly. Acts XIII. 38, 39: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses." Condemnation abides upon personal offenders while ever they continue in unbelief, consequently they can have no peace with God through the Lord Jesus Christ while in that condition. Faith must go to Christ first, then cometh peace. Rom. v. 1, 2: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith unto this grace, wherein we stand, and rejoice in the hope of the glory of God."

There remains one more point to be noticed before we close this lecture. Are infants condemned? and if so, can they be saved without the removal of that condemnation? That they are condemned in some sense is generally admitted by all orthodox divines. That they are sanctified and saved, dying in a state of infancy, is also admitted, and by us most firmly believed. If they are condemned, they cannot be saved in that state of condemnation. If that condemnation

is first removed, it must be by virtue of the vicarious sufferings and death of Christ. But the inquiry is, In what way is it removed—through what process and by what instrumentality? Surely it cannot be in the ordinary way of justifying adults, who are personally guilty before God, for they are required to repent and believe, and infants are incompetent to do either, and to suspend their salvation upon any condition or contingency whatever, would be in effect shutting them out of heaven and consigning them to perdition. There remains, therefore, to us only one of two ways in which it can be scripturally done. Either it must be removed at death by the sovereign, gracious influence and power of the Holy Ghost, or it was done by the vicarious sufferings and death of the Lord Jesus Christ. We prefer, however, to say that it was done by the latter, as the work of sanctification differs from that of justification. If the removal of depravity from the soul of an infant by the sanctifying power of the Holy Spirit could be denominated justification, the removal of corruption from the heart of an adult after he has been justified by faith, might be so denominated, and it would appear that he had been twice justified. The position which we advocate is plainly this: that whatever the condemnation might be which Adam, the first federal head and representative, brought on his posterity by disobedience, was removed by the obedience of Christ, the second federal head and representative, and all infants come into the world under a dispensation of mercy. Though depraved, they are in a salvable state. For proof, see Rom. v. 18: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

The condemnation was brought upon all by one man's offense, and removed by the righteousness of Christ. For it is said the free gift came upon all unto justification of life. That which was brought upon us on sovereign principles, was removed on sovereign principles; so that God, on sovereign, gracious principles, can righteously sanctify and give eternal life to all that die in a state of non-age on the same principles, irrespective of agency or conditions on their part.

The judgment of God being just, could not pass upon Adam and his unborn posterity in the same sense and to the same extent. The difference must be that the one is recognized as personally responsible; the others are not, and could only be reached by the law through the federal head and representative. This being the only medium through which the posterity of Adam could be legally recognized, it must be plain that his condemnation differs from theirs as widely as his relation to the law is seen to be. His condemnation was, first, for a voluntary personal sin; and, secondly, that of his nature, which became opposed to God. The condemnation of his posterity was that of a depraved, unholy nature, and nothing appears to be necessary in order to their sanctification, but full satisfaction to the same law, rendered for them and placed to their account. This was done by Jesus Christ. As the sin of Adam was, therefore, personal and voluntary, his condemnation may first be denominated personal condemnation. His nature, however, at the same time became unholy and opposed to God, which was condemned by his pure law also. Both of these must be removed from him or them on whom they rest, before the subject or subjects of them can be righteously admitted into heaven. The removal of depravity from the soul is the work of the Spirit, and is called sanctification. The removal of condemnation for personal offenses committed against the law is the work of the Father, and is called justification, and differs from the former in that the former removes the effect of sin, whereas the work of justification removes the guilt and legalizes the work of sanctification by the Spirit. In all cases, therefore, where personal offenses are committed by competent agents, repentance and faith are required of them, which must be personal and voluntary, before and in order to justification, after which sanctification takes place. But in no case does God require repentance or faith (so far as we know) of such as are not actual personal sinners in order to any gospel blessing. All may be given graciously and freely on sovereign principles, irrespective of their agency. Then, as the posterity of Adam were not and could not be personal actors, as their father

was, they could not be personal sinners, as he was, and could not be personally condemned. He could and did feel a consciousness of guilt in his soul. They could not and do not feel any such thing. Yet they are evidently involved, and that by his offense. Therefore, we choose to call their offense and condemnation, which was brought upon them by their federal head and representative, federal, in contradistinction to that of the federal head himself. On that ground we make a distinction between the instrumental cause of his justification and that of his infant posterity.

The instrumental cause of his justification must be a personal act (though divine influence is necessary), and as free as that which at first involved him in condemnation, while the instrumental cause of infant justification is to be sought and found alone in the acts and doings of the Lord Jesus Christ, who is their second federal head and representative. And as the evil of the first federal act could, did to a certain extent, settle upon the posterity of Adam, so the good resulting from the righteousness of the Lord Jesus Christ might remove from them that condemnation, and the free gift come upon them unto justification of life, eternal life, as proven from Romans.

As to whether infants who die in infancy are saved, there will surely be no controversy. All must and will admit it. Therefore, there can be no controversy as to whether they are justified or not before they can be sanctified and taken to heaven, unless it be denied that they are involved in the condemnation in any sense whatever. Then the controversy is with the plain Word of God and not with us. While we contend for infant justification on the ground of federal representation, we have the full sanction of the Bible to sustain such connection and influence, for the representative influence of Adam upon the world is a mournful and incontrovertible fact, known and read of all men. And we thank God that the representative influence of Christ on behalf of those who were involved by the first, in removing all legal impediments out of the way, and in affording them a salvation suited to their condition, is sustained by equal authority—the Holy Bible. There can be no well-founded objec-

tion to the doctrine as we have presented it. For, if it should be said that infant purity is the necessary and certain result of the doctrine, it will be remembered that we have more than once admitted the depravity of infants; and while we hold that they come into the world in a salvable state under a dispensation of mercy, we have fully shown that it is the work of the Spirit to remove depravity and to sanctify the soul, and without this there is no purity in either infant or adult. That the idea of infant purity has been associated with infant justification, and by many taken as one and the same thing, is not denied, but that we hold that sentiment is fully denied, as it is that justification and sanctification are one and the same thing. To the doctrine as held and advocated by us we have never been able to see but one difficulty that might present itself; that is, if adults are immediately sanctified on being justified, why are not infants all sanctified if they are justified? This may appear to be a real difficulty in the minds of some, but on further examination it will vanish away. For if it were contended that they came into existence under condemnation, it must be conceded that if God in his providence should see fit to take them to himself in heaven, that he would first fit them for the place and the happiness thereof, by removing both the condemnation and the uncleanness from them. Now, as he could in righteousness and justice do this at the time of their death, without any thing being required of them or done by them, must it not be done on the ground of something which had been done for them long before, and was as complete then as now? Certainly. All will answer that it was done for and in consideration of what Christ has done for them, which was as fully sufficient to have removed their condemnation before as at the time of their death. But it might be said that God might suspend their justification until death, the time of sanctifying them, though he could have done it before on the very same ground. That he could suspend their justification until death, will not be denied. But now, if he could suspend their justification when the ground of it was complete before, might it not be as reasonable to contend that he

might justify them before, and suspend their sanctification until death or thereabouts? Certainly if the one could be suspended righteously, so might the other. Then, as either might be suspended, it only remains for us to refer the reader to the Word of God to prove the position which we advocate. Rom. v. 18: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." This proves that all come into the world under the full benefits of the atonement, and may be sanctified at any time, without any thing more, and taken to heaven, if God were so to determine. But all who live to the years of accountability act out their depraved nature, which they have by federal transgression. This is personal, and at once subjects them to personal condemnation, for which they feel a consciousness of guilt for the first time and a dread of wrath, yet their possible salvation remains the same—only repentance and faith are required, as we have already said.

Here it may be remarked that although our salvation depends upon Christ, and is entirely of free grace, as in the case of infants, yet it may be said that much depends upon ourselves; for if we believe, we have the promise that we shall be saved; but if we believe not, our guilt and condemnation, which we brought upon ourselves, continues. The wrath of God abides and burns, and justly, too. Here the agency of the creature is fully tested. The law which condemns is holy and requires perfect obedience. This the sinner cannot render. But when he turns to Mount Zion and comes to the city of the living God, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, and believes in Christ with all his heart, then Christ, to his willing, confiding soul, becomes the end of the law for righteousness, and he is justified from all things, and changed and sealed an heir of God and a joint heir with Christ the Lord. We believe that whenever justification takes place on personal faith, that the work of sanctification instantly follows without delay, for there is a promise made to him that believeth that he shall be saved. Justification being

a work of God, done in the heaven of heavens, for him that trusts in his Son for full salvation, it must be ratified and recorded there, never to be undone and blotted out, but to stand forever. Then the Holy Spirit bears the tidings with power to the heart, and gives assurance that he shall never come into condemnation but have everlasting life. Federal condemnation may be removed from infants by the federal acts of Christ, and all legal matters be fully adjusted in their case, so that they may be sanctified and saved. Yet if God should spare them in life to see the time of accountability, they may, as they evidently do, commit sin and become personally involved and condemned. This is nothing more than a recognition of their agency by the divine law, under which they are held personally responsible. When this condemnation is removed by personal faith in the Lord Jesus Christ, it is certain as God's word is true never to return. They shall not come into condemnation, having passed from death unto life. To say that infants from whom federal condemnation had been removed by Christ, could not sin and fall into condemnation when they arrive at years of accountability, would be in substance to deny their responsibility under the government of God. But when they, in the full and free exercise of faith, receive Christ and his righteousness, and are justified from all things with the special promise of salvation, it is certain they never will come into condemnation, for that which God promised he will perform, and such shall not come into condemnation, as already stated. Infant justification turns upon sovereign agency alone, while that of adults involves human agency fully and clearly. All that we have said may be summed up in a few words.

1. God is holy and his law is holy, just, and good.
2. Mankind are unholy, condemned, and exposed to wrath.
3. The plan of salvation presents an ample remedy, adapted to every variety and condition of mankind.
4. This plan secures, first, the honor of God and the rights of his throne; and, second, the holiness and happiness of all who accept of the terms, or of such as are taken from the world in a state of non-age or idiocy.
5. As all are condemned, that con-

demnation must be removed or they never can see the kingdom of God. 6. Of all this Jesus Christ is the ALPHA and OMEGA, our righteousness and rock, and our everlasting all. When, therefore, we are justified it is for his righteousness sake, and when we are judged in that day in righteousness by the man Christ Jesus, we shall be found in him without spot or wrinkle, clothed with the Son of God.

LECTURE XII. — ON REGENERATION, OR THE NEW BIRTH.

REGENERATION is that work of the Holy Spirit by which the heart is changed or purified. This work of the Spirit is so essentially necessary that no one can be saved without it, as we are to understand from the teaching of Christ to Nicodemus, as well as to others. It is a new creation in man, yet none of the faculties of the soul are destroyed, nor are there any new ones produced or given; it is the same identical soul after as before regeneration. Divines understand regeneration to be a purifying work—a deliverance from moral defilement, and a work that is done but once, so far as we can learn from revelation.

It is thought by some that this work of the Holy Spirit is not a thorough change, but only such in part, and that there is much that is impure and opposed to God left in the regenerated person, and in that part which is the immediate object of the Divine operation. Hence, as no one can be admitted into heaven without holiness, they conclude that there must be another change wrought in the same identical soul, or as a matter of course it cannot be saved. Calvinists and Arminians hold the same sentiment here, with this difference only: The former hold that the further change of the soul commences where regeneration ends, and progresses through life, and is never complete until death. This they call sanctification. Arminians hold that this second change is instantaneous like regeneration, but that it also has such an influence on the whole man—the body as well as the soul—as that the latter is sinless. The doctrine is the same in both cases, with this difference—the one holds it to be progressive through life, and the other instantaneous. It appears, however, to be held by both, that all who are in a

regenerate state, and continue therein, will be sanctified at death, and be saved.

That the truly regenerate do make very great progress in the divine life, is to my mind, clearly taught in the Bible, and I have no objection that this progress be called sanctification; but that regeneration leaves the soul only changed in part, and partly fit for heaven as a matter of course, and that there is another great change to be wrought by the Spirit, in the same soul, which is either progressive or instantaneous, is most solemnly questioned.

This is not called in question alone, nor mainly because it is rejected by reason, but on the ground of plain revelation. Reason and revelation both have their appropriate place in this investigation. Revelation is first, and is reason's guide to conduct her to safe conclusions. We know with certainty that man, the contemplated subject of regeneration, is made up of a soul and a body; of mind and matter. These constitute the man, and the being for whom the remedial system was instituted. I am well assured that in every instance where one part is changed and made pure, the other will be also at some time, if not at the same instant; it will be done. When we speak of the whole man, we mean both soul and body, and are so apprehended by those who hear us. When we say that the whole man is changed, we are understood to say that both soul and body are changed, and such change we must consider to be perfect, unless otherwise informed. In all compounds, there may be a change in one part, without any change of a vital character in the other parts. Yet there may be sympathy between the several parts; the well part may sympathize with the diseased, and the diseased may derive some aid and benefit from the healthy part. The Bible informs us that regeneration is a new creation; a thorough work; a total change in man, and that it is instantaneous; but this change does not appear from the Word of God, to be of the whole man, but of some part of him. And from what the Bible says of it, we are led to the conclusion that the part of man which is completely and instantaneously changed in regeneration, is the soul, and not the whole man, including the body. The soul

is one simple, uncompounded something, not divisible, or capable of being divided without destruction. The unity of the soul is as truly a *truism* as the unity of God. Consequently, we can have no just conceptions of a unit being changed, or created anew in part—it has no parts but its simple, uncompounded self. It is a *truism* that all the parts are equal to the whole, and the whole equal to all its parts, and as the soul has but one part, that must be the whole of it. Now, as we see, it may be safely argued, that if the soul is a unit, it must, if changed at all, be thoroughly changed; yet, I will not rely upon that but in part, my firm reliance is on revelation. That I may be fully comprehended by all who may have leisure to investigate these thoughts, I will briefly state my position in reference to regeneration. In this place it will be sufficient to say that regeneration is alone the work of the Holy Spirit directly, and mediately through Christ in the soul, by which she is at once cleansed from all sin and made pure, and that all such are sealed heirs of God, and made certain of glory. I moreover hold that the regenerate make great progress in this life, but deny that this progress is another great change in the soul, by which she is purged from the residue of foul lusts, which were left at the first change.

In taking this position, I am well aware of some conflict with an old and somewhat popular opinion, held by more schools than one, differing only in shade on this point. Some have the second change to be instantaneous, and hung upon contingencies, while others have it to be progressive, but certain. And let it be distinctly understood that they all contend that this last change is in the soul, whatever it may do for the body, and is just as essential to salvation as the first change. To sustain my position, my first solemn appeal shall be to revelation, and there not to doubtful passages, but to such as are positive. I shall, moreover, show that the position and the proof to sustain it, are in unison, and perfectly harmonize with the doctrine of justification on one hand, and certainly of heaven, or the final perseverance of the saints on the other. See proof, Eze. xxxvi. 25, 26, 27: “Then will I sprinkle clean water upon you, and ye shall be clean: from

all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my Spirit within you." Here we have a promise of a new heart, and a new spirit, and the old stony heart is to be taken away. This is to be a thorough change by washing, or sprinkling clean water upon the heart, of course, for with that this divine operation has to do. But whether this change takes place at once, and the new heart is given instantly, we shall see. Col. III. 1, 2, 3, 4: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God; when Christ who is our life shall appear, then shall ye also appear with him in glory." The resurrection spoken of here is preceded by a death, and a whole, perfect, and endless life immediately follows, which life is hid with Christ in God, and made just as certain as the second coming of Christ. If this is regeneration, it takes place in the death and resurrection under consideration, and must be as speedy and as perfect in the part operated upon, as the transition from darkness unto light, or from death unto life. The thing to be changed, is not changed until the power which held it in bondage is dead, and if the change is in the soul, then the soul is freed from sin and Christ has possession of it, and it is a pure soul, full of life. Paul says: "For, he that is dead, is freed from sin." And again, "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. VI. 7-22. Dr. Chalmers says: "It is thus that an instant moral revolution behooved to take place; and as it was by a single act that man passed into a state of ruin, so it is by a single act that he passes into a state of recovery and reconciliation. In the day that he ate of the forbidden fruit he died; but in the day or on the moment of his believing in the Son of God, he passes back again from death unto life. There is the turning point of his salvation, and by which there is effected not only the

instant translation of him into a new hope, but also into a new heart, and so a new character.”—Lectures on Butler’s Analogy, page 83. He holds that the change takes place in a moment of time, and that it is complete and perfect; the life into which the soul is translated, is the opposite of the death that preceded it. This is the plain teaching of revelation. Christ said to Peter, “If I wash thee not thou hast no part with me.” And again, “He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.”—John XIII. 8–10. Judas was the only exception in the group addressed by Christ; the others, if we are to believe him, were clean every whit, for he had washed them from their sins in his own blood which cleanseth from all sin. 1 Cor. vi. 11: “And such were some of you: but ye are washed, but ye are *sanctified*, but ye are justified in the name of the Lord Jesus and by the Spirit of our God.” These also were washed and sanctified by the Holy Spirit. “Therefore, if any man be in Christ he is a new creature: old things are passed away: behold all things are become new.”—2 Cor. v. 17. Here we are taught that all who are in Christ are thoroughly changed, and made new creatures in him. This is regeneration, or the new birth. “Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God.”—1 John III. 9. In whatever part of man the work of regeneration is wrought, it must be a perfect change in that part—must be total. If it should be said that a pure life principle only is implanted in the soul in regeneration, which expands into full maturity, I could not object to the idea of expansion either in this life or the next. But what are the ideas which attach to that phrase generally, and what are the teachings of those who use it? Manifestly, that the life principle is itself pure, but it is implanted in a soul which at most is only changed in part, while there remains much in it that is not pure, many hateful lusts, and the expansion of that life principle displaces these lusts more and more, and so the soul is more and more changed. This is called by some progressive sanctification, by which the Christian dies daily unto sin and becomes more perfect. The idea does not

appear to be that the soul is changed, but that the pure life principle occupies part of it, while the other part is tenanted by lusts. According to the sentiment, it appears that the life principle is so totally distinct from the soul, that it can possess and dwell in part of the soul, while foul lusts possess the other part, and keep up a war in it with the life principle. Hence, we are to understand that when this life principle displaces all the lusts, then, and not before, is the soul fit for heaven, and this must be progressive, and the soul will be a habitation for the life principle. From the first, I have objected to the idea of a partial change of heart. The soul is a simple uncompound unit, and can neither be changed in part nor occupied in part; the change must be thorough, and the occupancy entire, or not at all.

When regeneration takes place, the change is full and complete throughout, and there is a death of sin, when at once the life principle is given, which becomes permanent in and throughout the entire soul, and whatever expansion there may be of the life principle, the soul must expand with it. The life principle is sufficiently large at first to fill the soul. Those who hold that there is either a progressive or instantaneous work in the soul after regeneration, called sanctification, by which the soul dies daily unto sin, and becomes more and more holy, must necessarily come in contact with the plain Word of God, and bewilder themselves and others. For the Bible, while it teaches that there is a growth in grace, does most unequivocally teach that the death takes place in regeneration, and not after it, either instantly or progressively. Hence, to speak of another death in sanctification, after regeneration, is not sustained by either reason or revelation, in so far as I have been able to see. Those who contend that if the soul is radically changed in regeneration, that such pure souls have nothing more to do in this life, ought to be aware of the fact that if their argument is worth anything, it weighs equally against the doctrine of perseverance. For if after the heart of the Christian is made pure, he may not work for the Master, may he not cease all effort when once sealed an heir of God? The position is hazardous; for if it might be so on earth, it

might be so in heaven. I hold that the purer the man, the more he will work and the better he loves to work, and this is the fruit of the tree. I can see nothing that is to be gained by the doctrine of progressive sanctification, which could not be much better accomplished without it, unless the soul's salvation depends upon the works, and it must be sanctified by works. If it is supposed that men will work more and better when they are told that they are only renewed in part, and must strive to make progress in purity, than if they were made to believe they are already pure, it is manifestly an error. For the impure will neither work more nor better, nor will the sanctified work less and with less effect; for it is by their fruits that ye shall know them, whether they be good or bad. Such as hold the doctrine of progressive sanctification, cannot urge upon the regenerate with any degree of plausibility that they will be lost if they do not make progress, for if they hold the doctrine of perseverance, and that such are sealed heirs of God, they cannot consistently say that they will either fail to persevere, or go to hell if they do not. There is no medium between life and death, a complete change and no change at all, for the condition of man must be either the one or the other; he is either dead or alive; he is either changed or not changed, and moreover, when the Lord undertakes to change the heart, he will not half do the work, nor will he protract the work through a lifetime, but at once he washes and makes it clean every whit. But I have said that regeneration is harmoniously connected with justification on the one hand, and a certainty of heaven on the other. This will appear from the very nature and design of the plan of salvation. Justification relates to all legal claims which stand against us, of every kind, and the justifying consideration must be as complete as the law, and fully meet all its demands. Such was the satisfaction which Christ rendered for us. And it is a truism that on the ground that we are justified from all things, we are not only completely sanctified, but also sealed and glorified, and on the same divinely appointed condition. This condition is faith in the Son of God. Therefore, he that believeth, shall be justified, and he who is justified shall

be sanctified, and he who is sanctified shall be glorified. This arrangement, however, was not brought before the anxious mind of the Phillippian jailer, when he enquired what he must do to be saved. The answer was, believe in the Lord Jesus Christ, and thou shalt be saved. There was nothing said of justification or regeneration; yet these were implied and granted on the same condition, and made equally sure as they were equally essential. A title to eternal life upon the gospel plan is only given to such as are first made children; none are children who are not first changed into the image of God, and no adult is changed into the image of God until he is justified, nor is he justified until he believes in the Son of God. But when he believes, he is justified fully from all things, and instantly he is changed and brought up to the righteousness of Christ in his heart, from glory to glory by the Spirit of the Lord. The change is as complete as the righteousness which procured it meritoriously, and is wrought in the same instant that God justifies. Hence, the work of the Holy Ghost in the soul is as perfect as that of the Father and the Son, and in perfect harmony with the righteousness wrought out for us by the Son, and imputed by the Father. When a sinner is justified from all things, if he is not made certain of eternal life at that time, we have no warrant in the Word of God to say that he ever will be. And if when he is justified and sealed an heir of God, and a joint heir with Jesus Christ, he is not radically changed and possessed of a new heart, what assurance have we in God's Word that he ever will be sanctified? The entire argument as to any one's certainty of heaven, settles down upon the fact of his being a child of God. As to what constitutes a child, we have only to enquire into the plain teachings of revelation to learn the truth. There we find it clearly demonstrated that we become children of God by faith. For ye are all the children of God by faith in Christ. Next we find that the children of God not only have the mind and spirit of Christ, but they have passed from death unto life—they are new creatures in him, and he is in them. Old things have passed away: behold all things have become new. This all takes place at the time they believe in

the Son of God, and at no other; then it is that they receive the spirit of adoption, and are children of God and joint heirs with Jesus Christ. As there is no medium between death and life, so there is none between a child of God and a child of the devil; we are all either the one or the other; we are either with Christ or against him, and there is no middle ground between a thorough change of heart, and no change at all. It would scarcely seem possible that any one would doubt this position so fully taught in the Word of God; yet it is denied by many, and warmly assailed, and the position is taken that the soul is only changed in part in regeneration, and that it must be further sanctified, and this is not barely an expansion of the life principle, or of the soul, nor is it good works and fruits; but it is a change of the same soul which the Spirit of God regenerated, yet changed but in part. This same soul has many foul lusts in it which war against God, and against the regenerated part of itself, and the purging out of these lusts is called sanctification, and this change according to some is a slow process, a progressive work continued through life. While others will have it to be instantaneous like regeneration, but very uncertain as to whether it will ever be consummated. They suppose that the lusts left in the soul may gain the ascendancy and dethrone Jesus Christ from the heart of the child of God, and hurl such into perdition. These sentiments I have before noticed as the same, except the idea of perseverance. For as to works and their efficacy in sanctification, they are in substance the same; both hold that a lifetime of faith and good works is the condition of the second change or sanctification. Thus we see that there is one exercise of faith which is the instrument, or condition of justification and regeneration; a change in part, and another exercise of it protracted through life, which is the condition of sanctification, or the change of the other part of the soul, and sometimes the body is connected with it. Whatever is the condition of eternal life, is also the condition of justification, and of sanctification; of a thorough, radical, total change of heart upon the gospel plan, and all promised on that condition must be made equally sure. Now, if faith is this

condition, I can see no reason or evidence in the Bible why the one should be delayed more than the other, or why sanctification should be progressive any more than justification and a title to eternal life; nor can there be any just cause for such delay of sanctification in the soul, unless it is suspended upon another condition, separate and apart from that of justification and eternal life. This, however, is not true, for it is the very same faith which justifies and secures eternal life, that secures a new heart, and both justification and a new heart must precede a sealed title to eternal life, as the latter is founded upon the former in all creeds, except they be rigid predestination, in which it is assumed upon an eternally decreed title. If there were any other foundation for sanctification than that of justification by the imputation of the righteousness of Christ, then it must be works, and of course both sanctification and eternal life must be uncertain, as they depend upon such chaff. Moreover, as they are suspended, at least in part, upon something else than justification, and cannot be consummated at the time of justification, it may be uncertain of accomplishment forever, as some contend, and the soul not sanctified at the time of justification, may never be sanctified and sealed to eternal life. In short, we have no evidence of certainty for either sanctification or a pure heart, and a title to eternal life, but the time of justification, and by virtue of it, and in immediate connection with it.

Being fully convinced that both justification and eternal life are made not only sure on condition of faith, but the work of justification and the act of sealing to eternal life, are in fact consummated forever at the time, we are led to the conclusion that the intervening work is also done at the same time, and that the soul is fully washed. If, therefore, any thing more is promised after, and in addition to eternal life, and what precedes it, it must be on some other condition, such as works, or faith and works, and not on the first act. We never can find any difficulty in reconciling the opinion that the soul is fully renewed in regeneration with the Word of God, for there it is fully taught and it harmonizes with justification and our union with Jesus Christ. But we find it to

be most difficult to reconcile ourselves to give up an old, long cherished opinion. Hence, the great reluctance in many to give up the notion of progressive sanctification, or another change of heart in addition to the new birth, and their strenuous efforts to sustain it by such portions of God's Word as only teach the duty of Christians—how they should live and labor, and bear fruit and let their light shine in the world. Such passages of Scripture they suppose sustain them as to a second change, it being long cherished, notwithstanding regeneration is most positively declared to be a passing from death unto life, that old things have passed away, and all things have become new. Such Bible declarations must apply to the soul alone, or to both soul and body immediately after the new birth. If we say to both, we at once give up progressive sanctification as another purifying work, and moreover the sentiment comes in contact with the Word of God, for it does teach that there is some part of even those who are born of God in which there dwelleth no good thing. Now, if it is true that there is some part of a child of God in which there is nothing good, surely that can not be both soul and body, for he is a new creature—Christ is in him the hope of glory. It must, therefore, be manifest that it is the soul which is born of the Spirit, and there is good in it, for the spirit of Christ dwells there; but in the same person it is said there is no good thing. That must be the body—in Bible language, the flesh—in it there is nothing good. On the hypothesis that the soul is sanctified in regeneration, some have supposed that the advocates of the doctrine must necessarily hold that the body sins separate and apart from the mind. Such may be their notions of those who hold the doctrine of a thorough change, and they may assume to make them so speak. But such is neither true in fact, nor is it a necessary sequence of the doctrine, but only their own mode of reasoning. The soul may be pure and the body corrupt and inclined to evil, yet no one could suppose upon any principles of right that responsibility could properly rest upon the body and not upon the soul; the soul must constitute man responsible in the government of God. Yet this admitted, does not decide the question as to whether regeneration is a

thorough change throughout the whole man, or only in the soul, or whether it is a partial change in every part. I have taken the position that regeneration is a perfect work in man—a work at the time confined to the soul—and I urge every clear passage relating to a change contained in the Bible in proof, and contend that where the Word of God speaks so positively of all things being made new, the only alternative left those who object to my position of a thorough change in the soul is not to deny this, but to extend the change to the body also, and contend for perfection throughout the whole man. In doing this it devolves upon them to account for the warfare of which the Word of God often speaks, between the flesh and the spirit, and to inform us whether this warfare between the flesh and the spirit is a war of flesh in the regenerated soul united with the body, and only using it as an instrument of consummating the fleshly purposes of the soul, and this question they are bound to meet. If they tell us, as all do who hold to progressive sanctification and another great change after regeneration, that the exciting cause to sin in the children of God is in the soul, and suggested and prompted by lusts which the regenerating spirit left there, it not only obscures the doctrine of regeneration, but to my mind amounts to a contradiction of the new birth and a palpable contradiction of the Word of God in relation to it. But if they should tell us that they hold no such sentiment as a partial change of heart, and that there are many foul lusts in the souls of the new born, which war therein and excite her to sin, the question recurs, Where are those lusts in God's children which excite them to sin? Are they in the soul, or are they in the body? The Bible says they are in the body in which there is no good thing; but that that which is born of the Spirit is spirit, and is led by the Spirit which dwells there. I have never been able to reconcile the idea of a first and second regeneration in this life, whether the second be progressive or instantaneous—called sanctification—with the Word of God, nor have I ever seen anything else but palpable contradictions in the teaching of those who hold the doctrine and advocate it. They tell us that such as are born again, and, in Bible language,

washed, sanctified, and made every whit whole, are further sanctified, either in soul or body, or both, and that they die more and more unto sin until they are thoroughly changed. Some times we are led from their teachings to suppose that the child of God is a new creature saved by grace, and at other times we are led to the conclusion that he is but little better than he was before, and with a small start heavenward he is to be saved by works. But on the basis that regeneration is a thorough work in the soul, I find no difficulty in understanding the doctrine of justification and a sealed title to eternal life in harmony with it; and, also, with the true doctrine of future progressive sanctification as taught in the Word of God—which is the act of sealing or setting it apart for God and heaven, to overcome the world, the flesh, and the devil, to expand and bear much good fruit, and to abound in every good word and work. But this position at once sets aside the notion of a second regeneration, whether instantaneous or progressive, as an error, and at the same time secures all that is contemplated by an active, persevering, godly life in the children of God who are heirs of heaven, being children. The only motive which can possibly be found in the doctrine of this supposed second change, is on the side of apostasy and in the hands of its advocates, and they urge it as a motive to good works, alleging that all who do not attain to this second change, though regenerated, will be lost. But the advocates for the doctrine of perseverance and a certain title to eternal life to all God's children, hold the same sentiment, though the change is progressive, while they throw the motive away. I will, however, place no undue stress upon such incongruities, but mainly on the Bible facts of the case. I find it taught from heaven, and written with the pen of inspiration that the new born person is a new creature in Christ, and that such do not and can not sin because they are born of God and their seed abides in them, and yet I find it taught in the same volume with unerring certainty that in them—yes, even in Paul—dwelt no good thing. Now, if Paul and other inspired men, had not said, in me, that is in my flesh, dwelleth no good thing, we should be constrained to think that he was as vile and polluted throughout after as before

regeneration. But he tells us that he delighted in the law of God after the inner man, and that with the mind—the soul—he served God, but with the flesh, the law of sin. Then he tells us that “the flesh lusteth against the spirit, and the spirit against the flesh;” and that these “are contrary the one to the other, so that ye cannot do the things that ye would.” Here the warfare begins between the flesh and the mind, or the flesh and the spirit. These are the opposite contending parties in the Christian. I understand that he who is born of God has a totally changed spirit, or soul, and the spirit of Christ is in him, and that the body and flesh are the same thing in this connection, and that it is the flesh which is at variance with the soul in which the spirit of Christ dwells; and that this is the body which is to be brought into subjection, and not a body of flesh or a body of sin in the new born soul. The idea of the body of sin and flesh with which the children of God war being in their souls, as some contend, will not do me for the Bible doctrine of a new heart; it savours much of that which saps the very foundation of regeneration and the Christian religion, and its legitimate tendency is clearly in that direction. Let us be sober and consistent, and not mislead ourselves and others by vain philosophy in our attempts to sustain an old dogma and long-cherished error, but come at once to the law and testimony. I have never yet seen but two arguments urged against a thorough work in regeneration: One is the life of Christian progress after the new birth, which has been, in my opinion, totally mistaken for a progressive purification of the heart itself; and the other is founded upon the supposition, that if the soul of the Christian is pure it can not commit sin, and consequently all such must live a sinless life: for as much as the flesh—the body—is as incompetent to sin as a tombstone or an unpolished block of marble. But I admit fully that the best of men on earth commit improprieties, say sins, but not the sin unto death; and at the same time I hold that such as are born of God are thoroughly washed and sanctified in their souls, and cannot and do not with free volition commit sin, knowingly and intentionally against God: because their seed is in them, and the love of God is in them, rooted and

grounded there. What, then; are they sinless? No; the Word of God teaches otherwise. Let us, therefore, come into the sanctuary of inspiration and we shall find it all plainly revealed. The new born soul is still united with the same impure body, and while it is true that the body, separate and apart from the mind and her guardianship, could no more commit moral evil than if it were cold and dead in the grave; yet it is both the voice of Scripture and reason, that the seat of sin and the exciting cause of sin in the child of God is in his body, and not in his soul. Where, I ask, were the lusts which excited David to adultery and murder, and Peter to deny his Lord? Surely not in the soul, but in the flesh. The sins of those men were not that they did not love God and felt in their hearts to rebel against him, but it was a failure to subdue the lusts of the flesh and to keep their bodies under, as Paul expresses it; and their minds consented to yield to the cravings of the flesh without any wilful and malicious intent to sin against God. Therefore, we see how it is that the flesh lusts against the spirit and wars against it, and needs to be kept under through life. Some have supposed that the exciting cause to sin is in the heart, even in the new heart; for as much as Christ said, he that looketh upon a woman with lust, or lusteth after her, hath committed adultery with her already in his heart. As to the application of this text to the unrenewed heart I have nothing to do in this place; my business is with the new heart. We can readily perceive how this might be true in the case of David while his heart was renewed. His flesh looked and lusted after the woman, and when his mind consented to the deed, prompted by the flesh, he was guilty, provided nothing but an opportunity would have prevented it. That the exciting cause of the sins committed by regenerated Christians is in their souls, and that the lusts of their hearts excite their bodies to evil deeds and use them as instruments in carrying out such deeds, I consider very hazardous to truth. For while it may demonstrate more fully to some minds the necessity of another change, it is quite certain to my mind that it affords no evidence whatever of any change as having already taken place, either in the soul or body; for none will

be claimed for the body when the soul is so corrupt as to possess the embodiment of such dreadful lusts. And when the soul wars against the body with the weapons of darkness to subjugate it to the drudgery of Satan, it can only be supposed to wage war with itself; and being divided against itself it must fall, and ruin be the result. I am quite certain that the Spirit never bears witness with our spirit that we are the children of God, until we are such, not by a change begun, but consummated; and we never give evidence of a change to the world by our light and fruit until we are radically changed. The tree will not, it cannot, bear good fruit until it is made good. This is the testimony borne upon the bright pages of inspiration. All those who give evidence that they need a second change, give Bible evidence that they have never had the first, but are strangers to regenerating grace in the heart, having neither part nor lot in the matter. But such as give testimony of a new heart by their fruits, have the evidence within that they are Christ's, whilst they manifest it to others, and show by their fruits that they are in the right way to all the Christian perfection contemplated in the gospel. There is much obscurity hung about the doctrine of two changes, calculated to hide the great doctrines of the cross. 1. It makes the evidence of a thing properly the condition of it. Good works and fruits are the scriptural evidence of a new heart. But this scheme of two changes of heart makes good works and fruits the condition upon which the second is suspended. 2. It divides a work of God into parts and parcels, which the Word of God has declared to be a unit in a unit, or one heart. 3. It contradicts the Word of God which says the child of God is a new creature in Christ, while it teaches that he is only such in part, there yet remains much that is impure in his soul—much of the old man. 4. It covers up the doctrine of justification and faith, the condition of eternal life in dark clouds, by giving neither Scripture nor reason why the heart, which believes in the Son of God and is justified from all things and sealed an heir of God, should not be radically changed and made a child in nature as he is in law and by title. It admits that he is a child in both law and title whenever he is justified, but denies that he

is so in heart; while God's Word and Spirit both testify with his spirit that he is such in heart also. 5. While it charges upon the doctrine of a thorough work in regeneration as holding that the body is impure in this life, and the idea of heathen philosophy as to the evil of matter and emancipation from it only by death, it holds to evil in the soul—the new born soul—through life, and that it is all that time being changed, but is never changed until death does it or hastens it, if then. Those who advocate the doctrine suppose they have all the Bible on their side, but the reason why I cannot embrace the doctrine is, that I find all the Bible against it. The labor of a child of God is progressive, and his fruits increase, and the soul expands; but the work of renewing grace in the soul is an instantaneous change, it is a resurrection, and when God shall regenerate this body in the morning of the resurrection it will be done in a moment of time, in the twinkling of an eye, like the resurrection of the soul into spiritual life; and there is as little progress in the first resurrection as in the second, so far as can be seen from the Word of God. He that believes in Christ is at the time justified, sanctified, and set apart for the Lord's service in this life, and for glory hereafter, and the Spirit of the Lord bears witness to the reality of the change, the certainty of the title, and animates and strengthens the soul for the toil of the journey. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through our Lord Jesus Christ."

It will be observed throughout the Bible that whenever and wherever the new heart is spoken of, it is spoken of as a perfect work of the Master's hand, bearing his own divine impress and all the influence and agencies contemplated as being essentially necessary in the remedial system to renovate the heart, are invariably alluded to as having been brought to bear upon the heart before the change is represented as having taken place. Observe, then, that the Word of God says of him who is declared to be a child, that he has been born of the Spirit, that he has passed from death unto life, that he has been justified, washed, and sanctified, and then adopted

and sealed because this change has already taken place. But the Word of God no where speaks of these things as taking place after regeneration, either in whole or in part; and we have as little evidence of another change in the soul after the work of regeneration, called sanctification, which is either instantaneous or progressive, as we have of another justification and adoption after God has once done this and declared it done. And, moreover, it is no more a Bible doctrine that there is a progressive, purifying, regenerating work promised or done in the soul after the new birth and adoption, than it is a Bible doctrine that there is another justification and sealing to eternal life which are progressive. All these are spoken of as having taken place whenever they are recognized as children and the Spirit bears his witness in them. Special attention is invited to the fact that the work of sanctification, which is supposed to commence when regeneration ends, leaving the heart at most only changed in part, and to progress until the change is made complete, will be found throughout the Word of God to be nothing more nor less than the abiding influence of the Spirit and grace of God in the hearts of his children to comfort, quicken, lead, strengthen, and make them fruitful and abundant in every good word and work, and to keep them by the power of God through faith unto salvation, ready to be revealed in the last time. This power in the heart—the whole heart—is the well of living water in it, which rises, yes, springs up into everlasting life, which the child of God hath now, but is to enjoy fully hereafter.

Before closing this lecture, permit me to make some analogical deductions. Analogy is the likeness or resemblance of things in some respects. It has been supposed and assumed that there is a striking analogy between the kingdom of nature and grace, and that the progress and maturity of vegetation is analogous of the progressive work of the Spirit in purifying the soul, called progressive sanctification. Then let us take one single thing out of the field of nature which our Lord has selected, together with his comment upon it—the *tree*. We take it in its wild state, either fruitless or bearing evil fruit like the unrenewed man. Whenever the Lord

speaks of it as analogous of the sinner, the fruit and quality of the tree are alike bad; but when analogous of the Christian, are alike good. "Make the tree good and his fruit will be good." There appears to be no progress either in making the tree or its fruit good; it appears to be in a positive state, either good or bad, and when it passes from bad to good it is never pronounced good by him who works the change until it is so and sealed as such. No sooner, however, is it made good than the fruit is good also. After this change, which appears to be instantaneous, the analogy is this: The tree grows larger, and by the continual supply of sap and warmth, it bears more fruit; but the tree all the time remains the same in nature and identity, and the fruit as a matter of course the same. Here is a growth in the tree and an increase in the quantity of the fruit, but not in the quality. Sinners, according to this analogy, are such until they are radically changed, and until that time they are not recognized as trees of the Lord's planting by the rivers of water which bring forth fruit in season. But from the time of regeneration to the day of their removal, neither the Bible nor analogy warrants any other change of soul than expansion and an increase in fruits. It is the fruit of the Spirit all the time, and nothing better nor worse.

Let us now see the true analogy of the great moral change in man. This we shall find not to be the growth of trees or plants or any change in them, but creation itself by the creative hand. Whatever may have been the process in creation and its progress, it was first made, and fully made, before the Creator pronounced upon it. It was not the creation of a thing in progress, but the thing completed, upon which he pronounced the word *good*. And whatever may have been the progress in the creation of the great whole, we see that each part was made at a single word, and especially man. He was created in a moment of time, and in the likeness and image of God. Regeneration is a new creation by the same hand, and the analogical induction is fairly this, that the new creation is as instantaneous as the first and as perfect; for the image of God is again impressed and the work pronounced good by the author of it. This work is in the soul, and there

the divine image is impressed. It may be stated with propriety that the resurrection is also analogous of regeneration, though it does not belong to nature but belongs to the wonderful operations of Omnipotence. We understand the resurrection to be instantaneous; the body rises in a moment of time, changed and living. If there is any analogy between the resurrection of the body and regeneration, as we are bound to admit from the Word of God, it consists mainly in the work being instantly completed by one operation of divine grace. This is manifestly the teaching of divine revelation; for it is written, "Ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."—Col. III. 1-5. In contemplating the great work of the Spirit, we are liable to confusion and misapprehension as to what regeneration consists in, and to have our opinions moulded more in conformity to physics and visible objects than the Word of God and Christian experience. The consequence of which is rather to materialize than to spiritualize our theory of religion in relation to the great moral change. This was strikingly evinced by Nicodemus in his interview with our Lord, who, on hearing of the necessity of the new birth, at once discovered his materialized notions of religion and doubted its reality and possibility according to the law of physics. Here our Lord explained: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It may be well to observe, not only that this birth is the Spirit's work, but also that it is a work in the spirit of man, and that it is the spirit of man which is born of the Spirit of God, which lives and abides in the new born spirit. This view of the doctrine will lead our minds to a more correct understanding of the Word of God, which teaches that all who are born of the Spirit have the Spirit in them—"that Christ is their life,"—"and if any man have not the Spirit of Christ he is none of his." In thinking of the new birth, not unfrequently it may be, the inquiry comes up in the mind after the mould of the materi-

alism of Nicodemus, How can these things be, or what is it that is changed or born again, and upon what is the image of God impressed? The soul is a unit as before stated, and the faculties and affections are exercises and feelings of the soul, and not different members and parts of it, like the different members and parts of the material body. Hence, when the soul is born again in one part it is born in every part, so to speak, for one part is the whole of it; and when the Spirit of God is in one part he lives in every part, and when the image of God is restored to the soul it is not like an impression made upon wax, or the stroke of a painter's brush upon canvass: but it is the work of the Spirit upon (in) and throughout the whole soul. Some theologians will have it that the affections only are changed in the new birth. Here let me remark that when the affections are changed, the soul must be changed in the very same sense, for if the change is not effected in the source whence the affections flow, there would be no permanency in the change, but it would need to be perpetually progressive. If the affections of the soul properly were annihilated, the soul would be blotted out of existence, and if memory or will were blotted out this would be the annihilation of the whole soul, unless God were to uphold it contrary to the constitution which he at first gave it. While, therefore, the soul remains the same in its essential existence after as before the new birth, yet the purpose and affections are new; and while peace and joy in the Holy Ghost are the evidence within of the change, light, fruits, and good works are the evidence exhibited to the Church and the world. The soul born of the Spirit loves God with all her affections, mind, and might; and this love of God is rooted and grounded throughout the whole soul where the image of God and the Spirit of Christ are. The change, therefore, is just what the Bible represents it to be, not upon the surface of the soul, but throughout and of course in all her affections. Hence, the force and beauty of Paul's address to such, when he says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Here the warfare begins for life between the

regenerated soul, strengthened by the Spirit of Christ, on the one hand; and the world, the flesh, and the devil on the other. Satan must be repulsed, the world overcome, and the flesh religiously ruled, lest we enter into temptation at an unguarded moment. The life of the child of God on earth should correspond with the life of Christ in his soul, and both these with his justification and title to eternal life.

This is a subject of all others the richest in itself, being an embodiment of the Christian religion, both in its experimental reality and its practical influence and power. It presents a new born soul and a new born life; the first as the spring, and the latter as the stream. The presentation which I have given you of this subject has not been prompted by any preference of my own, but alone by the findings of the Word of God, in which it appears to be unequivocally impressed upon the page of inspiration that the new birth is at once a radical change of heart, and that which follows after it, by whatever name it may be called, is not another purification of regenerated part, but the fruits of it by the spirit of Jesus Christ dwelling in it. This view of the subject, so far from giving any countenance to antinomianism, affords the best evidence to the new born soul of her acceptance with God and assurance of heaven, while it exhibits the scriptural and experimental differences between the fruits of a living soul and the dead formalities of a carnal heart, expecting to attain to sanctification by a round of sapless ceremonies without the witness of the spirit of vitality within. Dr. Chalmers admits that far the larger portion of the communicants of the Church of Scotland are destitute of vitality within, and yield not the fruits of a new born heart. Good fruit cannot be borne by a bad tree, were it even possible they could sanctify it; there must be a total failure on this plan to make the tree good. But if we would have good fruit we must first consider that the tree must be made good. He who has given us this lesson will no more expect the fruits of the Spirit from a carnal heart, than the motions of life from an inhabitant of the grave; but the more he requires and expects in the quality and amount of fruits, the more will he do at once in giving a qualification for it. And nothing can be more reasonable than a full

qualification at once, rather than a lingering process, when the condition has been complied with; and good fruits are more pleasing to him through life than only at death. I am fully convinced that no argument can be urged with success against the position which I have taken. If it should be attempted from Scripture, it speaks most explicitly of a radical change in regeneration; and if from reason, here we have the high vantage ground sustained by Scripture and reason both. For if it should be urged against the position, that if the soul is sanctified in regeneration, it henceforth has nothing more to do, and would have no motive nor inclination to do anything. So far as this argument has any force it stands out against the opposite opinion, and must prove that whenever the change is completed in after life there would cease to be any motive or inclination to serve God, not only here, but hereafter. The only motive known to me why a child of God serves him either here or hereafter, is to glorify and enjoy him forever. It cannot be to purchase eternal life, for that he has whenever he believes in the Son of God; but he does it because it is his new born nature, his element of life, his delight, his glory and joy, the crown of his life. You should urge Christians to show their faith by their works, and show them that living works alone are the fruits of a living faith upon the Son of God. But I would not have you urge upon the Christian that if he does not work he will never be made a new creature in Christ Jesus, or that he will sink to perdition; but if he gives not the scriptural evidence of a new heart by the fruits of the spirit, come up to the truth at once and inform him as Peter did Simon, the Sorcerer, that he has neither part nor lot in the matter; that his heart is not right in the sight of God. Great care should be taken to show the people that the Christian religion consists mainly in a new heart and a new life from first to last, and never separate them, as you know that God has joined them together. Never suffer yourselves so far to depart from the high standard of regeneration as to allow that any one can have a new heart in part and a new spirit in part; but urge upon them the necessity of a new heart at once, and a new life of humble, holy obedience, and heavenly-mindedness, perfecting holiness in the fear of God.

For you will bear in mind that the great danger and hazard of souls does not consist in making the work of the Spirit in regeneration too great and too much, so as to paralyze Christian efforts; but the danger consists in making it too small, in order to prepare the way for the dogma of a future purification by works, and consequently blotting out the distinction between the children of the Lord and the children of the world. Let the line of demarkation be what the Lord has made it—as the line of demarkation between light and darkness—wide and clear.

LECTURE XIII.—ADOPTION.

ADOPTION is an act of kindness whereby one person takes another into his family, owns him for his son, and appoints him his heir. Spiritual adoption is an act of God's free grace whereby we are taken into the spiritual family, constituted heirs, and entitled to all the privileges of the household as sons. The word belongs to common law, and the practice of adoption prevailed in early times, and especially among the Romans in the days of the apostles, when it was the custom for persons having estates and no children, and wishing to settle their property upon some one, to adopt such person or persons as they chose and make them their heirs. This was done with the will and consent of the parties concerned, in the form of a contract, in which considerations were held up and proposed by the adopter for the acceptance of the other party. In this covenant-engagement the first party stipulated to be a father, friend, and protector, and to give to the other party his estate on condition he would consent to become his son, take his name, come under the laws and regulations of his household, and engage to perform the duty of a son. In all this there was nothing arbitrary, nor could there be among the Romans while the republican form of government continued. The action of both parties was free, but binding upon each from and after the ratification of the contract, for the faithful performance of all the stipulations. In the interpretations of the Scriptures and a correct understanding of doctrine, we may be aided much by customs some times alluded to by the voice of inspiration, but should be careful not to place too much reliance upon them, but be sure to let revelation itself take the lead, as human laws and customs are always defective in some respects, and never can be in all things a

safe rule of the interpretation of divine truth. The system of truth and the plan of salvation is evidently the development of an infinitely wise mind, and may well be called the great mystery of godliness; yet it is short, comprehensive, and plain in all its great essentials, and presents more in a few words than all the wisdom of this world. The purest and most comprehensive law in the universe is comprehended in love of God and love to man, and all the gospel in one short sentence, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish; but have everlasting life." The law is the standard of perfection; the gospel provides and presents the plan and power of purification and the life everlasting. The plan of salvation, when given in detail by the Holy Spirit, is unfolded by words expressive of the modes of divine operation in the great work of saving sinners, and all tend to the same point, belong to the same work, and constitute a unit denominated grace. By this we are said to be saved, yet we are saved by justification, sanctification, and adoption; but these are so united that we cannot separate them in the same person. Where one is, the other is connected with it, and is there also in the same person; and where all are found in the person, there is salvation, and glorification will follow. These are the embodiment of saving grace, and whatever is the condition of one is the condition on which the Lord gives them all, and when one is made sure there is equal certainty of all. All who are now the children of God have been adopted, and if adopted, regenerated, and if regenerated, justified for the righteousness sake of Christ. Whatever, therefore, is the gospel condition of justification, is of sanctification, adoption, and glorification; for whom the Lord sanctifies, them he also glorifies. Justification, sanctification, and adoption being connected in the plan of salvation, and taking place on the same condition, when one takes place and is completed they all are, and no reason can be assigned or scripture adduced to prove to the contrary. The inheritance which our Heavenly Father stipulates to give to his adopted children is everlasting life—glorification. Wherever he adopts any one he seals the title and makes the inherit-

ance sure. The whole embodiment of saving grace is tendered and given to all responsible agents on condition of faith in the Lord Jesus Christ, and the gracious design of the giver is made sure to the receiver at the time of his acceptance by justification, sanctification, and adoption. The difference in the signification of these terms is that by justification all legal matters are settled between the justified persons and the government of God, sanctification removes impurity from the heart and gives a qualification for heaven, and adoption is the fatherly act of God in taking the sanctified into his spiritual family and sealing them heirs of the heavenly inheritance. There appears from the Scriptures of divine truth to be no evidence that the act of adoption ever takes place before justification and sanctification, nor without them, but in connection with them and on the same gospel-condition; nor does it appear that adoption imparts any qualification for heaven other than a certain title to the heavenly inheritance and the abiding of the Spirit in the heart. Adoption, in the plan of salvation and system of truth, stand precisely at the point and place where personal election unto everlasting life takes place, and is that same identical act of God, as may be seen by due attention to the Scriptures of truth. In every instance where the word occurs in the Bible, its reference is to the children of God—to justified, regenerated persons; and in the case of adults, it stands connected with saving faith, preceding it.

To make this all plain, that personal election and adoption are the same, and that it is granted and given only to regenerated persons, and on condition of faith, which is the elective act of the creature, by which he makes his calling and election sure, it will be necessary to refer to revelation. First, I will prove that such as are adopted and personally elected unto life are regenerated at the time the act of adoption takes place; secondly, that it takes place on condition of faith in the Son of God; and, thirdly, that all whom the Lord adopts will be saved.

First, then, that the elect are regenerated persons at the time they are elected unto life. The plan of salvation contemplated this in its original organization and frame-work;

hence all the world was chosen in Christ to a possible salvation, "that he by the grace of God should taste death for every man, that they might be holy, and without blame before him in love," and might be elected unto life. Eph. i. 4, 5: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." That it may be made manifest that all the world was included in this choice of God that they might be adopted, see Gal. iv. 4, 5: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law; that we might receive the adoption of sons." Still further to prove that this benefit was designed for the entire race, see Heb. ii. 9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man;" and 1 John ii. 2: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." This shows that all at the time of their gracious visitations might be adopted sons of God, and that whenever any one is sanctified he is adopted. Next, it will be seen that such as are adopted are spoken of in the Word of God as being justified and born of the Spirit. Rom. viii. 9, 14-17: "Now if any man have not the Spirit of Christ, he is none of his. . . . For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." See also verses 33, 34: "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also

maketh intercession for us;" Gal. iv. 6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;" and 1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." From the above, it is unquestionably true that the adopted children of God are his elect. They are justified, have the spirit of Christ in their hearts, are led by the Spirit, are the children and sons of God, and not only heirs of God, but joint heirs with Christ; and when he shall appear they shall appear with him and be like him, and see and dwell with him as joint heirs.

Secondly, I am to prove that adoption takes place on condition of faith in the Son of God. John i. 11, 12: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Christ came unto his own according to the flesh, but they were not his according to the Spirit, nor did any of them ever become the sons of God until they believed in his Son; then by the power of the Spirit they were born again and constituted sons of God. We are emphatically told that this is the purpose and plan of Heaven, and that he has no children in all this world but believers, and that they become children by faith. Gal. iii. 26: "For ye are the children of God by faith in Christ Jesus." Paul says, "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance."—Eph. i. 13, 14. If, then, the Lord has no children until he adopts them, and does not adopt any until they believe and are justified and sanctified, then the idea of unconditional election, and a seed or people given to Christ unconditionally, is false.

In the third place, I am to show that the Lord will save all his adopted children. Whether or not true believers and children of God may not fall away and be finally lost, has been long and warmly controverted, and doubtless will continue an unsettled point, yet as the truth stands on one

side or the other, it might be found if it were sought in the right way. No one will contend, I suppose, and pledge himself to give only reliable authority from the Word of God that an adopted son of our Heavenly Father ever has been or ever will be lost. The Bible every where speaks with as much certainty of the salvation of all such as it does of eternal life or heaven itself. There is a character mentioned in the Word of God called his elect, which never will be lost, and no one will attempt to maintain the opposite opinion on divine authority, for it is said of them that they cannot be deceived—it is impossible. Both Peter and Paul inform us who the elect are and how elected. 1 Peter i. 2: “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied.” We see that they are elected and saved by the sanctifying grace of God according to his wise and wonderful plan. And Paul says of the same characters that they are justified persons. “Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died.”—Rom. viii. 33, 34. That the elect are justified persons, cannot be disputed, and it is equally plain that they are justified by faith in Christ who died and rose again, and it is infallibly certain that God is the justifier, and that he will never condemn those whom he justifies, and no other being in the universe can; and if they are once justified and never condemned, they will never be lost, but must be saved. Now, what is the difference between the elect of God and his adopted children? Manifestly there is none. They are identically the same, and the same act that adopts, elects to everlasting life, and God is pledged for the inheritance of his children. That this is the conclusion to which the Spirit of inspiration led the Apostle Paul may be further seen. “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor

principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. VIII. 35, 37-39. Here is a new relationship which never existed before, and is expressed by the words Father and his adopted children, which relationship has been formed in time and in eternity, and when once formed is to continue forever, and will never be broken off. No, all the creatures, and things, and powers in the universe cannot sever it, and it is both unreasonable and untrue that God and his children will do it. It is true that God sustains a relationship to all this world as a father in one sense, and to one as much as another, which is illustrated by the parable of the prodigal son, as well as in the first chapter of the gospel by John, where it is said of the Son of God, "that he came unto his own and his own received him not;" but there is quite a different sense in which he is a Father, which relationship is expressed in new and different language, and which expresses something done in time which was not done before, and a new union formed on the basis of the new covenant, never to be dissolved. This new word is adoption. God adopts those who believe in his Son, and makes them sons in a sense altogether new, and gives them a new spirit, the spirit of adoption, which is the Spirit of Christ, and they are not only sons of God, but heirs and joint heirs with the Lord Jesus Christ. And we have just the same reason and Scripture authority to believe that the union between God and his Son will be broken off, that we have for believing that this new relationship, based on the new and everlasting covenant between God, our Heavenly Father, and his adopted children, will be broken off and they fail of the pledged inheritance. Christ is a certain heir, and these who are given him by the Father in the act of adoption, are equally certain of their inheritance according to the Word of God, for they are said to be joint heirs with the Lord Jesus Christ. These adopted children of God are the elect, which cannot be deceived and ruined by the devil or any other creature or power, and separated from the love of God which is in Christ Jesus; but being

given to the Son will never be lost, but kept by him and the Father, and finally brought to behold his glory and dwell with him where he is forever. This appears to be the Word of God in relation to his adopted children, who become the seed of Christ by the adopting act of God, on condition of faith, the test-act of the creature, and the *Word is true* and the interpretation thereof *sure*. Christ's seed are spiritual people and have his Spirit in their hearts crying, Abba, Father, and he has no seed but such, and none of all this world are his seed before they are possessed of his Spirit, being born of God. This is the abiding seed in them and their pledge and earnest of heaven. "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God." There is nothing like the glorious plan of salvation in all this world, and surely nothing to be compared to the union and love which exists between God and his adopted children. No chords, no love, no peace, no hope, no covenants, no friendship, no promises, no treasure, and no life so pure and certain as all these are. Earthly treasures and all earthly things fail; and earthly fathers are always fallible and often poor and unkind, and in the use of the rod they frequently only gratify some evil passion, and in the use of property gratify some hateful lust, as the Word of God says. But our Heavenly Father manages his pure and good estate, and wields the rod in correcting and enriching his children in a different way. The treasure promised is both good and sure, and his chastenings are not for his pleasure, but for the good of the sons whom he receiveth or adopts. He chastens in perfect love and kindness, and while it is true that he chastens all his sons, he never will, as his Word declares, cast off or disinherit one. He will never forsake them. It may be that God brought this word (adopt) into use to teach us some precious truths in the plan of salvation, which could not well be taught by any other, which it may be well to look to. At least it shows us with much clearness the certainty of the final perseverance of the saints and their everlasting inheritance, and at the same time it shows with equal clearness and force the absurdity of unconditional

election on the one extreme, and that of apostasy and a liability of the Lord's adopted children being lost and damned on the other. It has already been proven that this middle ground is true, and that the extremes are absurd, equally so the one as the other. Unconditional election is as absurd, and agrees as little with the government of God, his love to the world manifested in the gift of his Son, and the agency of man, as the doctrine of apostasy does with the promise of God to those who believe in his Son, and are justified, washed, and adopted, that they shall be saved, yea, kept by the power of his grace through faith unto salvation, ready to be revealed in the last time. The one makes God partial, and the salvation of some certain, irrespective of free agency, and from all eternity, and holds them to be Christ's before they are, and makes adoption a mere thing of circumstance as to certainty and the real title of heaven; while the other extreme, with as little truth and reliance upon God's declarations of everlasting life given to all who believe in his Son, and their certainty of heaven, doubts and even denies all certainty in this life, even to the very elect, the adopted sons of God, and holds that they may be separated from the love of God which is in Christ Jesus, and be cast off and finally cast into the lake of fire. The truth, however, is here. Some which were once not the people of God are now the people of God, and his children by faith, justification, sanctification, and adoption, and God, their kind Father, will never cast them off and condemn them to perdition, but keep them in his own hand, their lives being hid with Christ in God, and when Christ, who is our life, shall appear, then shall they also appear with him in glory.

SECTION IV.

LECTURE XIV.—GOOD WORKS, OR CHRISTIAN OBEDIENCE.

Good works consist in living and acting in conformity to the will of God. The Christian religion is made up of faith, experience, and practice, and in this brief notice of good works, we only intend such as are peculiar to Christians who profess faith in the Son of God. Perhaps no one subject in religion has been more warmly controverted than this, or elicited wilder speculations from mortals prone to extremes, and yet none appears to be more simple in its elements, and easy of comprehension. Man naturally inclined to err, is ever disposed to place an undue estimate upon his own works, and the more so as he is dis-inclined to work, and does but little. The Lord has commanded us not only to depart from all evil, but to live soberly, righteously, and godly in this present world, and so to let our light shine, that others seeing our good works, may be constrained to glorify our Father who is in heaven. This is all right, and doubtless good often results from such a course of living in many ways, and while the world has felt its influence, the faithful have sustained no loss, but been strengthened and comforted in their own hearts. It must not be supposed that works in order to be good, must be in every way perfect, or meritorious; works, however good and useful, cannot be meritorious when performed by redeemed sinners who are everlasting debtors to the Son of God; yet we may be under obligations no less weighty, and our service no less acceptable when rendered with an honest heart.

There appears to be no difficulty whatever in distinguishing between divine grace and good works. They are not the same, but widely different, nor can the one supply the place of the other, notwithstanding salvation is all of grace. Good works were never required nor designed to add anything to the efficacy of divine grace, but to evince its power by the motions of life in such as love and serve God. The Church of Rome in her departure from the vital doctrines of Christianity, introduced a vast amount of worse than useless rubbish, made up of the doctrines and commandments of men, claiming to be good works, to which they attached the idea of merit. These imaginary good works were totally at variance with the plan of salvation as it has been developed by the Saviour himself, and very soon displaced and set aside the doctrine of the cross and salvation by virtue of the merits of Christ. The Romists went still further, and taught that the efficacy of these works were more than sufficient to save those who performed them, and constituted a permanent fund for the salvation of others, by being united with the merits of Christ. This idle and worse than heathen dogma so excited the early reformers, that many of them in contending for the doctrine of salvation by grace, went so far as to attack the freedom of the will, and denied its coöperation with the Spirit in the acceptance of the remedial system, which seems to be the other extreme. The plan of salvation, as taught by Christ and his apostles, makes neither of these extremes a necessary consequence, but fully establishes both the freedom of man's soul under the economy of the gospel, and salvation by the grace of God alone. For if Jehovah requires of his creatures, no matter what, under any circumstances and dispensations which they may be in or surrounded with, he certainly requires no impossibilities—all must be right, and nothing more than a reasonable service, and just such as they can perform. And no matter what amount of grace may be necessary for the performance of such service, our minds are never to remove from first principles, but always consider that he who requires the service, furnishes all the necessary means for its performance in all cases. This I hold to be true in relation

to all men, both saints and sinners, and we have no right to think that man can do his Heavenly Father's will without grace, nor that he is required to do it and is held accountable, where there is no grace provided and tendered him. What was grace provided for but for such as need it? And what other views can we rationally and scripturally entertain of grace, other than that it was in all respects adapted to meet the case for which it was provided in every way? If the Creator designed that his creatures should accept of grace in order to salvation, as we learn from his Word, we have no right to conclude that they cannot comply, nor to allege that such compliance would be detrimental in the least degree to the doctrine of grace. It is too manifest to be concealed from the most ordinary capacity, that while the Romists sapped the very foundation of the Christian religion by their imaginary good works capable of meriting heaven, that some of the early reformers in their praiseworthy advocacy of the precious doctrine of salvation by grace alone, did not check up at the right point, but suffered their zeal to carry them too far, in that they made an attack upon the agency of man. Enlightened candor compels us not only to ascribe all the glory of man's salvation to God; but, also to lay the blame of his ruin and eternal condemnation at his own door and upon his own soul. And wherever we find ourselves inclined to offer an infraction of one in defending the other, we ought to pause and reflect that God has manifestly taught both with equal clearness, and that neither may be immolated with his approbation. First then, let us receive it from the mouth of God, that salvation is of grace; and secondly, that man is responsible, and maintain both as best we can, so as to exclude all boasting and the absurd notion of meritorious works. It is more than probable that the main error of all one-idea men is this, that they have taken hold of some one solitary doctrine of the cross as though they were appointed guardians of it, and in their zeal for its defense, have waged war upon other great truths of the same system, with little or no sympathy for their preservation. This is a demonstration of the truth that extremes beget extremes. The whole truth as it has come from God is equally ours, and

we are so to regard it, without preference or prejudice, and no man is the guardian of one truth more than another. Therefore, if God's plan is to save men by grace, men are to accept it as he has thought best in his plan, and if he requires of his children good works and fruits, as they are called, let these be rendered with cheerful promptness, leaving the issue with the Lord. While the good works of the Lord's children are not meritorious, they have their uses, for Paul says: "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful."—Titus III. 14. Let us receive it therefore as true, that the Lord has a purpose in these good works, and while they never lessen the comfort of his people, they are blessed by him to the furtherance of his cause and the extension of his Church. All the instrumentality of men which the Lord has seen fit to use for the enlightenment and conversion of the world, may properly be classed with good works, whether preaching, exhortation, prayer, alms, beneficence, relief of the poor, the fatherless, and the widow—all these are good works. The moral law is said to present the whole of our duty in two brief words, namely—love to God, and love to man. In his sermon on the Mount, our Lord taught his disciples how he would have them live. He taught them how to think, live, and act—not only to forgive their friends, but their enemies, and also to pray for them; to guard the heart, the eye, and the mouth; not to judge rashly, or speak evil of others; to beware of covetousness and over-anxiety about the world, and to lay up treasure in heaven—and, in a word, to be heavenly-minded, holy, and humble. And Paul says, Rom. XII: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit, serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless and curse not. Be not overcome of evil; but overcome evil with good." In speaking lightly of good works, we speak lightly of what the Lord com-

mends and approves in all his children, and condemn the light and salt of the Church, which is the active and efficient instrumentality of the world's conversion to God, as well as the great mark of distinction between the children of the Kingdom, and the children of the world. These works are no less necessary and fit in their place, because salvation is by grace alone; for each has its own proper place in the Church of God, and there is truly no conflict between grace and good works, but the most perfect harmony. Man was formed for active life at first, nor is the divine plan changed in this respect in consequence of the fall; he is still to exert all his powers for good under the economy of free grace, as well before as after his conversion, to the close of his earthly pilgrimage; and doubtless he will be an active being forever. Good works and kind offices in the church, are such as the Lord has seen fit to require of his people for reasons known to himself, and not altogether concealed from us. For we know that the Master who works himself, and went about doing good, having made it the duty of his children to work, will so far regard their works in his vineyard, as to impart to each a gospel penny in due time. And if the good Master, through goodness bestows it, it will be no less a precious boon to the faithful, although not of debt, but of free grace. It is selfish and unworthy of a Christian to look altogether at self-interest. Christians are commanded also to look at the things of others, or the good of others, in all their works and labors of love, as well as to themselves. Christianity was designed to be aggressive in its movements upon powers of darkness, and while its success depends upon divine grace, the weapons of Christian warfare are made up of a godly, energetic life, with a well tempered zeal, shining with a purifying light as they move through the world. By a very brief analysis of Christianity, we are presented with doctrine, experience, and practice, or a life of devotion to God. But there remains yet one constituent to complete and give vitality to the scheme, which is denominated divine grace, or the saving power, without which the scheme would be of little or no avail. By grace, we understand favor, but still it may be asked, what is grace? The Lord has said, "My

grace is sufficient for you;" "by grace ye are saved." That which saves us, therefore, is grace. It is denominated in the Scriptures of divine truth, the bread of life, the water of life that giveth life to the world; and we are said to eat and drink these. "For unless ye eat of the flesh and drink of the blood of the Son of man, ye have no life in you." We are also said "to be washed and made white in the blood of the Lamb;" "and also washed and made pure with the water of life, which is thereafter a well of living water springing up in the soul." Fire is also said to purify us as gold, which, although a different figure from bread, blood, or water, must allude to the same thing. Now, in a liberal sense, we no more drink the blood and eat the flesh of the Son of God, than we eat fire; but we partake of the thing referred to by these figures, which is the saving grace of God—a divine purifier; a divine life-giving energy working in, and new creating the soul through the blood of atonement. The doctrines of Christianity teach the necessity and power of this grace in regulating both the heart and life, and present grace as the renewing power, and the form of sound words as the life regulator, and each has its place and use in the system of Christianity; the one to give and sustain life, and the other as a rule to regulate it. Good works are not necessary, nor were they designed to merit heaven, not to add anything to the efficiency of divine grace, but they have their necessary use in the Church as the light and salt thereof; and blind indeed must he be, who does not perceive that Christian comfort and usefulness in life are connected with good works and godly living; and he who neglects and repudiates good works because salvation is of grace, is at as great a remove from the whole truth, as he who depends upon works to save him to the neglect of grace. These are wild and useless extremes. Let us have grace to save us and wash us from our sins, and let us work with all our soul and might all along the journey of life, and depend upon God's grace to give the increase and crown our life with usefulness. As Paul says, "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose, I wot not; for I am in

a strait betwixt two, having a desire to depart and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you."—Phil. I. 21–24. It is ours to know the truth, feel the power, and live the Christian life, and keep a conscience void of offense towards God and man. And finally, to add to our faith virtue, to our virtue knowledge, temperance, patience, goodness, brotherly kindness, and charity, and yield all the fruits of the Spirit, that we be neither barren nor unfruitful in the Lord's vineyard. For if we sow good seed plentifully, we shall reap an abundant harvest with joy and gladness of heart.

In our approach to this subject, we can but feel to rely alone upon the Lord as our guide in relation to good works, their utility and reward, whether any, or what kind and amount of reward will result to the faithful. It has been assumed, that if there is no reward there is no motive to prompt to good works; and on the other hand it is alleged that if there is a reward it must interfere with the doctrine of salvation by grace. Here it may be well to remark, that salvation which is by grace, is received by faith, and this faith which receives Christ and with him eternal life, is no where in the Scriptures of divine truth considered a *work*—it receives all and works none. Here life eternal is made certain as a free gift. But after this, faith works by love in the renewed heart and overcomes the world, the flesh, and the devil. For Paul says: "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain."—Gal. II. 20, 21. When Christ by faith had become his life, then he was saved by grace, and his works as a saved Christian could not frustrate the grace of God, and while he was saved by grace, his good works after that had nothing to do with that which was already ratified and sealed; yet they might be rewarded, and that reward constitute a crown of life when the Lord shall reward every man according to his works. Then we see that salvation is of grace, and eternal life the gift of

God, and yet there is ample scope for God to reward good works, as he manifestly has promised in his Word; and the child of God who is saved by faith and has eternal life, does not work for eternal life, but he works because he has it, and his good Master will be sure to give him yet more, and not forget his works and labors of love. On something like this principle, God may reward saints in heaven and holy angels who serve him forever, while we see that their works have nothing to do with what they already have; they cannot be conditions of what is ratified and sealed forever. Those who have been perplexed in their minds, and unable to comprehend how salvation could be altogether of grace, and good works have any reward, have been the instruments of their own confusion, by suspending the soul's salvation, not upon the simple exercise of faith in Christ, but upon a whole life-time of good works, and these works considered as entering into the condition of life eternal. Hence, they are unable to see how it is that such good works have nothing to do in securing a title to eternal life, when they have conceived that God had suspended it upon that as the condition. But when they come to the Bible, they will see that he has suspended it upon no such thing, nor is it postponed until death; nor upon anything but faith in Christ. "He that believeth on the Son, hath everlasting life."

LECTURE XV.—A SCRIPTURAL VIEW OF THE DOCTRINE OF SANCTIFICATION.

PART I.

THE doctrine of sanctification is taught in the Bible, and demands the prayerful consideration of all Christians. We may profit by all that the Lord hath spoken, if we attend in the proper way to the instructions given by our Heavenly Father. This, as well as every other doctrine taught us by inspiration, has been the subject of no small amount of controversy. Nevertheless, it is not to be passed by with indifference on that account; nor through fear of giving offense to those who have the mind of Christ.

The word should be defined with strict regard to the person or thing spoken of, in order to avoid confusion and contradiction. Divines agree that a good definition of sanctify, or sanctification, is to separate from one purpose, and devote or consecrate to another. Then, religiously to separate from the world and sin, and to consecrate to the service of God, is to sanctify. When a sinner is separated or delivered from the power and dominion of sin, and set apart, or consecrated to the service of God, he is said to be regenerated or born again. Hence, the words born again, regeneration, and sanctification, mean the same thing; and those who have been regenerated, or born again, have been sanctified. The Holy Spirit is the sanctifier and regenerator. Here we may reasonably ask, whether regeneration is progressive or instantaneous? If regeneration is progressive, then sanctification is so. But if regeneration is instantaneous, then sanctification must be so. We do certainly entertain the opinion that regeneration is instantaneous, and that whenever the word sanctify

occurs in the Bible, where the reference is to man, and it signifies a purifying process in his soul, it is instantaneous like regeneration, being that far identically the same work of the Holy Spirit. All orthodox divines, so far as known to us, believe that sanctification is necessary in order to admittance into heaven, and that the unsanctified cannot, and will not, be admitted into that holy place. But the sanctified are fit for heaven, and will be admitted into it.

Now, it is certain that the new birth fits the soul for heaven, and all who are wise in the Scriptures will admit that such as are born of the Spirit are the Lord's own dear children, and, as such, will be saved. If, then, sanctification saves, and the new birth saves, they are certainly the same work. Why then speak of the necessity of the regenerated being sanctified in order to be admitted into heaven, as though another and a greater power must operate in the soul than that which operated in the work of regeneration? Is it said that regeneration is the commencement of the work, and that sanctification completes it? Certainly, if the commencement of the work is the new birth, it must continue to be so, until the work is completed; for it never can be the new birth while the work is in an unfinished state; the entire process must be carried through, and the soul must be completely and fully born again, or it never could be said that such an one was born again, while there remained anything to be done, to make a finished work of it. As to whether the new birth qualifies a sinner for heaven or no, we have but one appeal to make, and that shall be directly to Jesus Christ. He says, John III. 3, 6, 7: "Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, ye must be born again." Christ did not say positively to Nicodemus that such as were born again should enter into the kingdom of God; but this is plainly and unequivocally implied. He, no doubt, taught him the true lesson, and what was essentially necessary, and all that was essentially so, in order to become a member of the spiritual kingdom, a child of God, and an heir of life eternal. And what was it? He did not say you must be

born again, and then undergo another and still higher order of purification; you must be sanctified in addition to regeneration, or you will come short of the blessing, and be shut out of heaven, and go to perdition. No, he taught him that he must be born again—born of the Spirit. That makes the new creature in Christ Jesus the spiritual man, the child of God, and heir of heaven. We are to understand that when Christ told Nicodemus that he could not see the kingdom of God, unless he was born again, that although he did not affirm that he should, on being born again, be blessed, yet it amounts to the same as a positive assurance. For without it he could not, but with it he should. One who is born of God, is born an heir, as truly as he is born a child. Then if children are heirs, and heirs have a real qualification for their relationship and inheritance, that is just what the plan of salvation contemplates, and proposes to such as believe in Christ. None of our fallen race can be saved without being born again. But certainly all can who do pass under that renovating *ordeal*. If this had not been so, certainly Christ would have told Nicodemus; for as much as the entire drift of his conversation with him was, to teach him what was essentially necessary as a meetness for heaven. If the new birth and sanctification are one and the same thing, in so far as it relates to a purifying process in the soul of man, then such as have been born again have been sanctified; and all who have been sanctified, have been born of the Spirit, and are not to expect and look for another change of a higher order. Then, if regeneration and the renewing of the Holy Ghost be a gradual work, requiring a life time, or a number of years, in its accomplishment, the same must be true of the new birth. But if the one is instantaneous, so is the other; and no one can be said to have attained either before the work shall have been completed. So soon as anyone is sanctified, he is born again, and is prepared for death, whether the work be progressive or instantaneous—whether it be at the moment of death or in early life.

Our attention, however, is called to one momentous consideration at this point of the investigation. No one can have the spirit of Christ before he is his; never will the Spirit

bear witness with his spirit that he is a child before he is changed by the Spirit, and adopted into the spiritual family, and constituted an heir of God and a joint heir with Christ. As this is in perfect keeping with the Word of God, we are led to the conclusion, that if sanctification or the new birth does not take place until death, or near that time, that no one can feel the comforts of religion, or have any evidence of his acceptance with God before that time. To say otherwise, is to impeach the Holy Spirit with bearing false testimony, for as much as he would, in that case, testify to what is not, and give comfortable assurance of heaven to one who is yet a child of wrath, and exposed to perdition. God promises truly to save such as believe; but never seals that promise to the heart by his Holy Spirit, giving comfort and peace through Jesus Christ until reconciled and changed into the image of God.

The promise may be made, and is made to sinners; but the testimony of the Spirit is only given to justified, regenerated believers. If God has laid down any condition of regeneration, or sanctification, it must be certain that he will not do the work contemplated in the plan of salvation, before the subject to be changed complies with the condition; and it must be equally certain that so soon as there is a compliance, that he will not fail, nor delay, to do all that he promised. Yes, if the promise is to save, the saving work will be done, whatever that may be or whatever it may be called. But why God should change one who believes with all his soul, only in part, when faith is the condition of all the blessings of the gospel, and still leave such under the power and dominion of sin, it is as unreasonable as it is anti-scriptural. God is not pleased with sin, that he should leave it in the believer's soul; nor does he do his work so imperfectly. He does his work well, and makes a thorough change of the heart at once, and pronounces, as in the first creation, that it is not only good, but very good. He is like a refiner and purifier of silver; and the refining power is like the fire and as fuller's soap—it "purges the conscience from the dead works to serve the living God." See Heb. x. 14, 15, 16, 17: "For by one offering he hath perfected forever them that are

sanctified. Whereof the Holy Ghost is also a witness to us ; for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord ; I will put my laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more." This appears to be a thorough work ; sins once blotted out are remembered no more ; the sanctified are by the blood of Christ perfected forever ; yes, the blood of Christ cleanseth us from all sin. Here it may be asked, When is this done, and is the work of sanctification progressive or is it instantaneous ? Here let the Bible answer. John i. 12, 13 : " But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name : which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Then Peter says, 1 Peter, i. 22, 23 : " Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently ; being born again, not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever." Here it will be seen that some had their souls purified, and loved the brethren unfeignedly, and had become the sons of God. But when were they purified, and made sons of God ? We are informed that they were purified and constituted sons when they were born again ; and they were born again—when ? At the time they believed in the Lord Jesus Christ. Here, then, is purity by the Spirit ; sons and heirs following in close connection with the new birth ; and all these in close and immediate connection with faith in Christ. Peter calls such elect, 1 Peter i. 2-4, " Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ ; grace unto you and peace be multiplied." Then he tells us to what these sanctified, elect ones, are elected to : " To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."

Paul speaks of sanctification in his epistles ; and in his first to the Corinthians (chap. i. verse 30) he says : " But of him are ye in Christ Jesus, who of God is made unto

us wisdom, and righteousness, and sanctification, and redemption." Then in chap. vi. verse 11, he reminds them of their former turpitude and wickedness before God, and says: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Those persons were sanctified when they believed in the Lord Jesus Christ, who was at that time made unto them sanctification, etc. They were then washed and cleansed by the blood of sprinkling that speaketh better things than that of Abel. Paul every where, when speaking of the true Christian, speaks of him as being thus sanctified. See Rom. vi. 2-7: "How shall we that are dead to sin live any longer therein; for he that is dead is freed from sin." And to the Collossians (chap. iii. verses 2, 3, 4), he says: "Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." This is plain and strong language, and is in perfect accordance with the other proof which we have given from the Bible to establish our position. We shall next introduce the words of Christ to Peter at the time he washed the feet of his disciples. Peter, it will be seen, refused for a time to let the Lord wash his feet. Then Christ said unto him, "If I wash thee not, thou hast no part with me." Then Peter submitted, and said unto him, "Lord, not my feet only, but also my hands and my head." Then Jesus said unto him, "He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all." Christ declared them all, except Judas, to be clean every *whit*. We can come to no other conclusion than that they, having been washed from their sins by Christ, were thoroughly washed and cleansed by his blood, which cleanseth from all sin. And in 2 Cor. v. 1, Paul says: "Therefore, if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new." If there remains a difficulty in the mind of anyone as to whether sanctification, as a purifying process, takes place at the time of regeneration, it cannot be because there is any want of proof or clearness in that proof; for

that is ample—the Bible is clear on that point. All who are in Christ are new creatures; old things having passed away, behold all things are become new. Language could not well be plainer or stronger.

The only point that could be controverted is not whether such as are in Christ are new creatures; but, rather, what is the process which brings about that union with Christ, that crucifies the old man, and hides the new man with Christ in God. If the new birth accomplished by the Holy Ghost does that, which will hardly be disputed, it must be clear to all that it takes place at the time of justification by faith in the Lord Jesus Christ, and at no other time. The conclusion, therefore, to which we have come is, that whenever sanctification signifies a cleansing of the soul of man from sin and his consecration to God, it is identically the same work of the Spirit which is, in Bible language, called regeneration, or being born again; and that all who have been born again, have been sanctified; and all who have been sanctified, have been born again; and that the change is instantaneous and radical in the soul. At that time the Spirit seals the sanctified to life eternal, and dwells in and comforts and fills the heart with joy unspeakable and full of glory, giving an assurance of the heavenly inheritance. In fifty or more places where the word sanctify and sanctification occurs in the Bible, we have found but comparatively few instances where it signifies a refining process in the soul of man. It frequently refers to things which have no moral quality in themselves; such as the vessels of the sanctuary and the blessings and comforts of life, which are said to be “sanctified by the Word of God and prayer.” It sometimes has reference to Jehovah. See Ezek. xxxviii. 23: “Thus will I magnify myself, and sanctify myself,” etc.; Isaiah viii. 13: “Sanctify the Lord of hosts himself, and let him be your fear and let him be your dread;” and in John x. 36, it is said by Christ, in reference to himself, “Say ye of him whom the Father hath sanctified and sent into the world,” etc.; 1 Peter iii. 15: “But sanctify the Lord God in your hearts,” etc.

From the passages quoted above in reference to God, we

understand that he alone is to be feared, honored, loved, and worshiped by us; and of Christ that he was chosen, anointed, and sent into the world to accomplish God's purpose of mercy and free grace in the redemption of our fallen race, that they might be sanctified by his blood.

We shall now pursue the subject with reference to man, and see how far the work of sanctification extends as a purifying process.

Man has a body as well as a soul, and both were ruined by the fall. But as both were formed for immortality, and to glorify and enjoy God, both were redeemed by Christ, and to be changed into the likeness of him who redeemed them on gospel principles and in conformity with gospel stipulations. We doubt not the power of God or his grace to change man, soul and body at one and the same time, if such were his plan. But we see that such is not his plan; and that while the blood of Christ applied to the soul by the Holy Ghost delivers it from the power and dominion of sin, and raises it into newness of life in Christ Jesus, he works no such change in the body—no, none in this life, except by discipline. If the body were sanctified when the soul is, or even in this life, it would go as did Enoch and Elijah with the soul in glory; and no sooner would it descend into the grave, than the sanctified soul would descend into hell.

Our position, therefore, is, that the soul is radically changed when justified by faith in Christ; and the body at the resurrection, and not before. We have no evidence from reason or the Word of God to think that there is any change in our fleshly bodies in this life whatever, and that they do not differ from what they were before the sanctification of the soul, or from those of the unregenerate, except, as we have said, they are better disciplined, managed, and led, and brought into subjection to the law of the spirit of life in Christ Jesus our Lord. This position being laid down, we shall undertake to prove it from the Word of God. See Gal. v. 16, 17: "This I say then, walk in the spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things ye would."

If these words of Paul were spoken of regenerate persons, the proof is clear that there existed in them hostility between the flesh and the spirit, and that there was no change in the flesh corresponding with a change of the soul. Speaking of the flesh and spirit constituting the same individuals, he says these are contrary the one to the other; they are opposed to each other. This cannot be said of those who are unrenewed. For nothing appears to be better established, both from reason and Scripture, than the fact that no such conflicting powers and influences exist in unregenerate persons; both soul and body are completely under the dominion of sin, and feel and act in perfect unison—both are agreed to hate God and his holy law, to oppose his divine will, and serve the father of lusts and lies. This is true of all unrenewed persons, undeniably so. If this is proven, we may proceed to prove that Paul had direct reference to truly regenerate persons in the foregoing quotation, when he speaks of opposition between the flesh and the spirit. Now, as there exists no such opposites in the sinner before regeneration, let the grace of God operate upon both, and change both, and certainly there will be no warfare after the change; both being made new by the same power, both will cheerfully unite in the service of God, and follow the leadings of the Spirit. But if one is changed and not the other, then there will be the war; and the will and desires of the spirit will be against the flesh, and the desires of the flesh will be in hostile array against the spirit. We shall draw further proof from the seventh chapter to the Romans. Paul speaks in the first person, and no doubt alluded to himself, together with all other regenerated persons, as we shall attempt to prove. Rom VII. 16, 17, 18–21, 22, 23, 24, 25: “If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. I find then a law that when I would do good, evil is present with me; for I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the

law of sin which is in my members. O, wretched man that I am : who shall deliver me from the body of this death ? I thank God through Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin." Paul speaks of himself, as we have said, and what he says of himself was then, and still is, true of all persons who are in the same state he was in at the time he uttered the above emphatic language. That he alluded to himself cannot be denied ; for he speaks in the first person, and says I am thus and so, and do thus and so. The inquiry is, was he at the time a changed man, and under the light and guidance of the Holy Spirit ? Most evidently he was ; for he says : "I delight in the law of God after the inward man, and with the mind I myself serve the law of God." This is as much as can be said of any truly regenerate man ; that he delights in the law of God in his soul, and serves God in spirit and in truth. In the same epistle (chapter VIII. verse 14) it is written : "For as many as are led by the Spirit of God, they are the sons of God." He was a son of God, for he was led by the Spirit of God when he served him with his mind and delighted in that service after the inward man. But now let us see what he says of his body, or flesh, at the same time he thus speaks of his soul. Does he use one word that even squints at the idea of a change in his body or flesh ? Not one ; for he says : "I know that in me (that is, in my flesh) dwelleth no good thing." And there was a law in his members warring against the law of his mind, so that when he would do good, evil was present. This is true according to the Word of God, reason, and experience ; and all good men can attest that while they feel the evidence of a change, and the Spirit of God bearing witness with theirs that they are his children, there is, nevertheless, the same corruption and evil in the flesh as before. And here the war begins, and continues until the soul and body part. These, says Paul, are contrary the one to the other ; the spirit lusteth (or desireth) against the flesh, and the flesh against the spirit. Paul, however, kept his body under and brought it into subjection, and so must we. If, like Paul, we have a thorn in the flesh, and we cannot get rid of it, and attain to the resurrection of the

body before the appointed time, let the same assurance which God gave him—that his grace was sufficient for him—animate and arm us for the contest, while we press toward the mark for the prize of the high calling of God in Christ Jesus. Before sanctification, all men are carnally minded. But after sanctification they are spiritually minded. To be carnally minded, says Paul, *is* death; but to be spiritually minded is life and peace. Now, as we have seen that the soul is sanctified, when born of the Spirit, while the flesh remains the same, having no good thing in it, it may be a matter of interest to know how our bodies are to be sanctified. We answer that as there is a sanctification which only means a consecration to the service of God, as truly as as there is a sanctification which purifies and fits for the happiness of heaven at the time we believe in Christ and are born again, we are to consecrate our bodies to the service of God, like the sanctified vessels of the temple of God, and although they are not positively holy, they may be ceremonially so. See 2 Tim. II. 21: “If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master’s use, and prepared unto every good work.” Christ, in his mediatorial prayer, prays that his disciples might be sanctified in the sense above mentioned. John XVII. 16, 17, 18: “They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world.” The sanctification of those men who were not of the world, as Christ says, was to qualify them by spiritual endowments for the work whereunto Christ had called them. Therefore he sanctified himself, (as it is said in verse 19) that they might be sanctified or endowed with power from on high, and glorify God in their souls and bodies as sanctified vessels. But the body, or bodies, of Christians will not be sanctified in the other sense or made holy until Christ shall come with power and great glory.

Here we shall anticipate two objections. The first is that the doctrine of the entire sanctification of the soul at the time of justification and the new birth, is unsafe. The second

s against the opinion that the body undergoes no purifying process in this life except by discipline. To the first we answer that we cannot see how any doctrine can be unsafe or of a dangerous tendency which is so purely scriptural. If it should be said that the purity of life does not correspond, and that many who profess faith in Christ are loose and imperfect in their conduct frequently, it will be admitted that many who truly make high pretensions and loud professions are so much like the world and so little changed from what they were before, that we dare not say that they have passed from death unto life. And, indeed, it would be saying but little for the cause of religion and the work of the Holy Ghost to say that he had wrought a change in them. The tree is to be known by the fruit. Make the tree good, and the fruit will be good. And this kind of a tree is an *ever-green*: its leaves do not fade, and the fruit thereof does not fail; it bears much fruit, and yields it every year and every month; and the Lord be praised that there are such trees in the old orchard of Christ. But there is danger somewhere, and we shall try to see where it is. Verily, the danger lies in making the standard too low rather than too high. God's standard is high, and his work in the soul is both great and good, and those who have passed the refining ordeal must be greatly changed and widely different from what they were before; and if not, we look upon it as a slander upon the Holy Ghost to say that he hath wrought a change in them. The danger and detriment consists in making the standard of the new birth and Christian experience to approximate so near to that of a Christless convicted sinner as to blot out the line of demarkation, and leave no space between. Then take him into the Church, and tell him that he is on the way to sanctification, and that it will come upon him by degrees, and you have him in the broad road to perdition. When the Lord God changes a sinner's heart, he will feel it and know it in his own soul, and, moreover, he will, by the grace of God, make the world see the light and feel the burning heat thereof. But this progressive regeneration which creeps upon souls so gradually that neither themselves nor anyone else knows anything about it, is the devil's *sleigh*, in which

thousands, we fear, are gliding along in their slumbers to wake up in hell. The Bible no where speaks of the soul being changed in part only; for God is the author of it, and he never has been the author of an unfinished work. And whenever he casts out the strong man, he fills the palace with his own presence. Now, if God dwells in the Christian as his word declares, it must be true that the change is complete, or he would not dwell there; for God is holy, and will not dwell in an unholy heart.

The second objection we are to notice is urged against the opinion that the body undergoes no change in this life, but remains corrupt. The objector alleges that this doctrine approaches very near the Manichean heresy, and locates evil altogether in matter; and, moreover, its tendency is licentious, for as much as it affords a ready apology for sin. We reply that the Bible teaches the total depravity and corruption of both soul and body by nature. But when the Spirit of God renovates the soul, not the body, as we have proven, if the remaining corruption is located in the flesh, according to this opinion, it is manifestly where the Bible locates it. Sin is the cause of all suffering and of death. Let the cause be removed, and the effect will cease. Remove sin from the body and it will not, it cannot die. The argument, therefore, must close here, for all die.

As to the licentiousness of the doctrine or its evil tendency, we can see nothing of this in it. If man's soul, changed by divine grace with God in it, is stronger than the flesh, then there could be no apology for wilful sin; nor would the liability be as great as if the soul were only changed in part, as some think, and the body in part, and then left to contend, single-handed and alone, against the world, the flesh, and the devil. Those professors of religion who commit sin willingly, and apparently with pleasure, are not led into that course by a polluted body only; but it is next to certain that both soul and body are alike wedded to sin. Paul, speaking of Christians and to such, says: "How shall we that are dead to sin live any longer therein." And in Rom. vi. 12, 13: "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as

instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." He then promises, in the next verse, that sin shall not have dominion over you; for ye are not under the law, but under grace. While the doctrine for which we have been contending—that the soul is changed but the body unchanged and impure—is further proven by the passages last quoted, it is clearly shown that there is neither necessity nor compulsion for such to sin, but they can and ought to yield their members as instruments of righteousness in the services of God, and know how to possess their vessels in sanctification or consecration to him. In this way the Christian glorifies God in his body and spirit which are his, and by the Spirit and grace of God overcomes the world, the flesh, and the devil. But neither of these enemies, though conquered, ever becomes holy except the body, as we have said, at the resurrection of the just. We may close this argument in the language of Paul, Rom. VIII. 1, 2: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

We shall next notice three different opinions on sanctification, which have been held and advocated by professed Christians:

The first is, that sanctification is progressive from the commencement to its consummation.

The second is, that regeneration is instantaneous, but is only a partial change, and that sanctification commences where regeneration ends, and completes the work by a gradual but certain process.

The third is, that regeneration is instantaneous and sanctification also; both are instantaneous, and take place at different times, being preceded by the enlightening and awakening influence of the Holy Spirit, and that the body attains to a very high degree of perfection, if not to sinless purity in this life.

To the first we have already entered our serious objection.

We find not only no warrant for it in the Bible, but so far as we have been able to see, the sacred volume teaches the contrary doctrine. If such a change should be from one to forty years in progress, never before its consummation could the subject of it have any evidence thereof from the author—the Holy Spirit. All this time he must be in the dark as to his acceptance with God; and never could say I know that my Redeemer liveth; or, that if this earthly house of my tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens. All this time he must be a child of the devil, as he cannot be the child of God before he has the Spirit of Christ. And to serve God in spirit and in truth, it were impossible for anyone to do so who has not his Spirit abiding in them.

If there be any passage in the Bible which favors this opinion, it must be where our Lord compares the kingdom of heaven to leaven, which being cast into three measures of meal, leavened the whole lump. This parable, however, only proves that the kingdom is progressive in the world, while each individual member composing the lump or great whole may be, and doubtless is, leavened at once whenever it comes in contact with divine grace. We are taught the same thing in Daniel's interpretation of the king's vision, where he says: "The stone that smote the image became a great mountain, and filled the whole earth." And also by the parable of the mustard seed, which became a great tree, and spread far and wide. It is plain from these passages that the progressive movement spoken of relates to the world, and not to a progressive work of grace in the soul of each individual who believes in Christ, and is justified and regenerated and at once united to Christ, the living head—the rock of his salvation. This opinion is so very absurd that we may drop it with this remark, that it makes religion, experimental living religion, the most perfect blank, and allows of no difference between the veriest sinners and Christians, except in morals, and barely in that. For as to comfort, neither can have any, and neither have any assurance of heaven until that long process is ended.

The second theory is but little better, though it allows

regeneration to be instantaneous. For the change is partial and so imperfect, that without sanctification or a further change, the subject of it could not, and would not, get to heaven. But while the advocates of this scheme appear to connect it with the doctrine of final perseverance, and claim for the soul, thus partly renewed, some comforts of the Holy Ghost, it is nevertheless liable to the same objections which stand out against the first opinion. Although the change is instantaneous, it differs but in shade from the former scheme, which also maintains a small beginning, which must have been as instantaneous as in the latter case.

But now let us inquire whether such a soul, only changed in part, is born again? The answer must be no; he is partly born and partly not. Now can such a soul as this, or rather one in such a half way condition, have any testimony from God's Spirit of a change? Christ did not cast out devils in that way; when he cast them out, he said *come out of him, or them*; and straightway, by the finger of God, the work was done. Then, and not before, does the Lord make his abode with such, and fill their hearts with joy unspeakable and full of glory. The change must be complete in the soul before it can be united to Christ, and have an assurance from the Spirit of acceptance with God, as a child and an heir of his. But I am met with this text: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6. Paul says that the good work begun, will be consummated at the coming of Jesus Christ, as we understand it. For he says in another place of the Christian, "that he is dead and his life is hid with Christ in God, and when Christ, who is his life, shall appear, then he shall appear with him in glory." Now it is certain that the soul cannot be alluded to in this last instance; for that goes to Christ at the moment of death, and truly appears with him in glory: but the body is not changed, and does not appear with him in glory until his second coming. Then we may understand that to be what is meant by the passage, "hath begun a good work in you," etc., that the work of salvation will be performed in the body in the day of the Lord Jesus, and both soul and body shall appear with

him in glory. Man's salvation is therefore not performed, or consummated, until that day. But we learn from Paul, that it is as certain to be completed as God begins it, and the salvation of the body is as certain as that of the soul, in which the saving work first begins. And here let us remark that the change in both is thorough, and done in an instant—the body “will be changed in a moment, in the twinkling of an eye, at the sound of the last trump,” like as the soul is by the Spirit, at the time of regeneration. The only progressive work of which we have any knowledge from the Word of God, is more properly an increase in wisdom and spiritual strength, which is illustrated by the babe, the young man, and the old man in Christ. These are all alike perfect, but not alike wise and strong. The old man is wiser than the young man, and the young man is wiser and stronger than the babe in Christ; but the babe in Christ is as fit for heaven as the young or old man in Christ. Their lives are all hid with Christ in God. Now, as to a purifying work in the soul, aside from and succeeding regeneration, called sanctification, the true Christian is enabled more and more to die unto sin and live unto God. If by dying unto sin is meant greater purity of heart than was realized in the new birth, I cannot find a warrant for it in the Bible.

But if this dying unto sin, etc., is in the flesh, and we are to understand that there is at any time in this life any positive purity in it, we hold it to be an absurdity, contradicted by the Bible and the history of mankind, except in two cases—Enoch and Elijah. If, however, nothing more is meant by it than greater conformity in external deportment to the law of God, and a more correct life, then we subscribe to the sentiment as Scriptural and good.

The third scheme is, that both regeneration and sanctification are instantaneous, and are preceded by divine awakenings by the Holy Spirit; and that the former begins the work and the latter completes it, etc.

The advocates of this theory maintain, as we understand them, that no one is by regeneration alone sufficiently purified for admittance into heaven, and that dying without the other change, called sanctification, would go to perdition. They,

moreover, contend that many of the regenerate fail to attain sanctification, and that the sanctified may fall from that high attainment and be lost forever and ever. Having already entered our objections, both to the idea of the work of regeneration being a partial change, as well as that of the purification of the body in this life, we shall say nothing more on that subject now, but briefly examine the doctrine in relation to a second change, called sanctification. This latter change is supposed to be preceded by conviction for sin, like that which precedes regeneration, and all the circumstances are the same, with this difference only: the second is called sanctification, and may not require a second justification, though faith is as necessary an antecedent as in case of the first change. Those, however, who advocate this opinion, holding as they do the doctrine of apostacy, must and do contend that such as fall from either a state of regeneration or sanctification, must be justified a second or third time, as the case may be, before regeneration and sanctification can take place. But, then, it may be that if the regenerate person goes on from regeneration to sanctification without falling back, that he may be further changed on the same foundation which authorized the first change. If this is so, why might not both changes have taken place at one and the same time? What reason can be assigned for delay? Surely none; and it is next to certain that the Bible does not teach that such is not the case. The foundation upon which heaven and glory are vouchsafed to sinners is in one word the great atonement of Christ. The same must be the foundation of justification, and also of the complete sanctification of the soul. Now, as the atonement when received by faith, is fully sufficient to justify the believer from all things, and authorize a change in part, why may not that change be as complete at once as is authorized and contemplated by the justifying consideration? One thing to your mind is clear—if the justifying consideration contains the meritorious cause of complete justification, certainly it does of complete sanctification; and he who justifies the believer in view of that consideration is certain, sooner or later, to make the change as complete as the justification and the foundation of it. And as the advocates

of this opinion of two great changes in man believe that the first is instantaneous and at the time of justification, and can neither give reason or Scripture why the change should not be consummated without any delay on the part of God, we may safely conclude that the change is thorough at once, and as instantaneous as justification; for God does both. The error of this scheme consists in making a distinction between two great changes, between which many long years may intervene, when there is no difference or distinction. This may be proven from the fact that the meritorious cause of both is the same unit; and if it can and does procure the one instantaneously, certainly it does the other at the same instant, or it never does. Something else must do it aside from the atonement. And what can this something be? It is a nonentity, as works cannot do it. It may further be remarked, that the idea of a second conviction like unto that which precedes the first change, is supposed to precede the second. This affords additional evidence to our mind that it is regeneration all the time, which has either been divided, misapprehended, or covered up in clouds and smoke; for conviction does precede the new birth, according to the Bible. But where is it said in that book that it precedes and warns such as are changed by the Spirit of another and higher change? God does not do that thing, nor does the Bible so teach. For no sooner is the first change wrought in the soul by the Holy Spirit, than he bears witness in them and with their spirit, that they are children and heirs of God. But as to his convicting them in view of another change, if that were done at any time it would as likely be at that instant as at any time in after life. Such, however, is not the case; for the moment of regeneration is one of peace with God, through the Lord Jesus Christ. It, moreover, appears to us strange indeed, that any one should entertain for one moment the sentiment that God would convict a justified, regenerated soul of sin after having received Christ, and with him all that the gospel proposes as the meritorious cause of complete and eternal salvation. What would, or could such conviction be for? If it should be said that he needs further purity, it may readily be responded that God has undertaken to do that

work, and would not convict his creature in reference to what he must do, when he has done all that he was required to do. He has believed in Christ and is justified. What more is necessary in order to a thorough work? What more would God have the soul to do than to believe in Christ; and what more would he have him receive than Christ, and him crucified? Nothing more; that is all. There conviction must end, and peace and joy begin. It may, however, be said by the advocates of a second change, that we do not hold that it is preceded by conviction. If that is so, what could ever prompt any one to seek for higher attainments in this respect when the Word of God says of such, and to such as are born of the Spirit, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." We come to the conclusion that the Word and Spirit of God are both against that opinion, and that the only reproof given to the true child of God by the Spirit is when he swerves from the path of rectitude and fails to live soberly, righteously, and godly in this present world. That many honest Christians, believing in higher attainments and a second change, called sanctification, have sought for it and supposed that they have attained it, we are not disposed to question; and they may have imagined that they felt a degree of conviction before, and then the witness of the Spirit after the change. But this can easily be accounted for, when indeed there was no radical change more than what was realized at the time of régénération. When any one becomes deeply anxious for a consideration, whether real or imaginary, there is at the time of such anxiety a degree of unhappy feeling which may easily be mistaken for conviction; and after submission to the will of God, sweet peace and joy unspeakable. But this is nothing more than the gloom of anxious suspense in the first place, and on its passing by, the comfort that follows is nothing more than Christian comfort, which had been felt before and on many occasions. But who of all God's people that ever professed this second change, called sanctification by some, feel certain of a higher degree of comfort and peace at such time than was felt in their hearts when God, for Christ's sake, forgave their sins

and filled them with joy unspeakable and full of glory? The comfort was the same in kind, and certainly nothing superior in degree; for young converts give as good evidence of real joy as those who profess sanctification and in the same way. It will not do to charge such as profess sanctification with hypocrisy, for Christians may conclude that the best wine was kept back by the governor until the last; and although they had been blessed of God many times before, it is not unreasonable to suppose that they might conclude they were never so happy before, and take it as evidence of sanctification. Others who profess sanctification and feel conviction before and comfort after it, such as they never felt in life, are in all probability the subjects of true conviction for sin, and the subjects of the renovating grace of God for the first time, never having been changed before. Hence, when they speak of conviction preceding their sanctification, and then of a change such as they never realized before and of great comfort and peace, we are at no loss to understand them. They were in the gall of bitterness and bond of iniquity up to that time, and knew not what it was to pass from death unto life and to feel the love of God shed abroad in their hearts. If this second and higher degree of sanctification were attainable, and as essentially necessary in order to admittance into heaven as the advocates thereof assume, and if the regenerate Christian cannot be saved without it, why is it that so few of God's dear children ever feel any assurance of it aside from that which accompanies the new birth? Now, if there be any truth in the doctrine, we are bound to think, that as none can enter heaven without it, that it must be as easily attained as the first change, otherwise many of the regenerated might sink to perdition after having taken the first degree, but were not able to take the second. To us it appears more reasonable that a Christian would be helped of God to take the second degree, than that a vile sinner would be to take the first, and that all God's true children would be sanctified. We have never known or heard of a case of sanctification aside from regeneration, except such as hold the theory. No; the great body of Christians never profess any such thing in this life, nor is there one in ten or

twenty of those who profess to believe the doctrine, who ever in life profess sanctification other than regeneration. How can it be that such a thing exists and is of such importance as to involve the soul's eternal destiny; yet while thousands and millions of God's people cry unto him day and night for a complete preparation for heaven, and for every blessing which he has for man and has promised to bestow in answer to prayer, through his Son Jesus Christ, and yet the Lord God withholds that without which the first change is of no avail, and the soul, after being born again, is lost and damned forever? Now, it will not do to say that such is not the case and that multitudes receive that change, and yet make no profession of it; for if the change be as manifest as regeneration, and the Spirit's testimony as satisfactory, and the peace as sweet, surely all who feel it would know it with as much certainty as they do regeneration, and would be as ready to acknowledge it with thanksgiving and praise to God for his unspeakable gift. Most evidently if there be a first and a second purifying process or change, the Holy Spirit, being the author of both, would be as certain to bear testimony of the one as of the other change; and those who are the subjects of such changes at different times would profess the latter with as much assurance as the former, and professions of sanctification would be as common as of regeneration throughout the Zion of the Lord. The Bible teaches the doctrine of the new birth as clear as a sunbeam, and all evangelical Christians believe it. But if the Word of God, the testimony of the Spirit, or the experience of the spiritual family of God, bear any satisfactory testimony in favor of this supposed second change, we have never been able to see it, and it is called for. If it be a Bible doctrine and as important as the change of which Christ speaks to Nicodemus, as the advocates thereof assume, surely the proof of the one is as explicitly given as of the other. But if this is not found to be so, we are at full liberty to reject it as an error. And if there is no truth in the doctrine of a second instantaneous change equal to regeneration, there is none in that of a protracted, progressive change (which amounts in the end to the same thing), for the very same reason.

One strange feature of this system of doctrine remains yet to be noticed, which is this: The regenerate are not fit for heaven, and the sanctified are not certain of it. Notwithstanding sanctification is the highest attainment of a Christian in this life, and he who attains it has reached the pinnacle of perfection proposed by the grace of God, and there is nothing more to be attained but heaven, the place of consummate bliss; yet he may fall from that height—yes, from the threshold of heaven, where grace gave its finishing touch—into sin and into hell. These same divines, however, will not admit that death does any thing for man, either in the way of purifying and fitting him for heaven, or in giving him a title to the place. No; grace must do all. And yet when grace has done all that it can and was designed to do, there is yet no certainty of heaven—there is no title given and sealed of God to heaven and glory. Here we may pause for awhile and ask, if free grace alone qualifies for heaven and gives a title to the place, when and where does it do all this, if not in this life? Here in this world? If a Christian, when sanctified, is not fit for heaven, who is? And if when fit for it he is not sealed an heir, when is he sealed, and where, and for what? If all this is not done in this life, and done by grace, we have no reason or reliable evidence to conclude that it is ever done, and that the Christian will ever stand where he cannot fall, and where the winds and storms cannot overthrow him; for grace completes its work here, and not in heaven; and those who have their standing upon Christ in heaven had it first upon him in this life, and if there is certainty with those who are upon Christ and in him in heaven, they first had it upon him in this life. And if in this life and by grace, it must be when grace changes the soul into the likeness of God and hides the life with Christ in God. “When Christ, who is their (our) life, shall appear, then shall they also appear with him in glory.” “For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the Church will I sing praise unto thee.” And again, “I will put my trust in him.” And again, “Behold I and the children which God hath given

me."—Heb. II. 11, 13. God's children are sanctified, and the sanctified are one and of one; for which cause Christ calls them brethren, and where he is there shall also his brethren, who are sanctified in him, be. Consecrate all to him and serve in spirit and in truth.

LECTURE XV.—A SCRIPTURAL VIEW OF THE DOCTRINE OF SANCTIFICATION.

PART II.

IN considering the Christian system, we find it to be one harmonious whole, though made up of many distinct parts, which have their proper place in the system given them by the author of our holy religion. To give any one of these doctrines a different position in the system from that given by the author, may not destroy its importance and vitality, but it must, to say the least of it, cause more or less confusion to the mind, and prevent a correct understanding of the whole. These doctrines are not only addressed to the mind to give instruction, but to the heart as an ample remedy for sin, and to the moral faculty as a rule of life. We learn what God has done for us that we may be saved, and also what we must do in order to be saved, as well as the proper estimate placed upon divine efficiency and our agency.

There is progress in our physical growth and strength as well as in our intellectual powers; and there is progress in our moral improvement after regeneration, as truly as there is progress in the acquisition of knowledge before it. But whether this teaches us any thing with certainty as to whether regeneration is a perfect work of the Spirit instantaneously wrought in the heart, or is progressively wrought, remains to be inquired into. Progress, in our operations and developments, proves very little in reference to the work of God in us. His work in the heart may be perfect at once, while the actions of that heart may be progressive.

There is progress in the growth and maturity of a child until it reaches the measure of a man, but the man is never

perfect, unless the child was so, and the man in his maturity differs in no essential respect from the child in its infancy. Now, the question is, whether there is any essential difference between the child and the man. The one is perfect or the other never can be so. If this analogy is correct, it must lead us to correct conclusions with regard to sanctification; and by legitimate deduction it will be seen that sanctification as a growth in grace imparts no purity to the regenerated heart, but supplies it with grace to make it fruitful in every good word and work. The doctrine of man's free agency, though as clearly inculcated in the Scriptures as that of salvation by divine grace, is as often misplaced and abused as any other truth. It has its place and importance in the Christian system, and any change of order, as well as detraction, subjects the whole system to obscurity and misapprehension. To illustrate: The scheme which speaks of the necessity of the atonement contemplates man as a condemned sinner, and the fact of its being addressed to him and urged upon his consideration and acceptance, is to be taken as good evidence that the provision was made for him, as well as that he is to be active in its reception. It, moreover, speaks of holiness as the qualification for heaven, and of justification by faith in Christ as the appointed path to holiness. Now, if holiness of heart were given before justification, it must evidently be before faith also, from the gospel connection between faith and justification; and if before and without them, the necessity of both appears to be superseded as prerequisites to holiness and happiness.

We are assured that faith is exercised after justification as well as before it, but in the one case it is the exercise of a regenerated Christian heart, and in the other it is that of an enlightened, unrenewed heart, trusting in Christ for salvation. It appears strange that any one should contend that the heart is radically changed before faith and justification, thereby dispensing with both in some high degree. Nevertheless, it has been assumed, and is taught in Calvinistic creeds, that the heart is changed, at least in part, and a new principle wrought within it by the Holy Spirit before faith in Christ, and of course before justification. Faith they

hold to be the gift of God in the same sense that regeneration is, and to be imparted or wrought in the heart at the time it is changed. As justification is by faith and not before it, we see that the merits of Christ on this plan are applied to the heart on sovereign principles alone, and that in a saving way, contrary to the gospel plan. Therefore, according to the Calvinistic plan, the heart is first changed before justification, and the principle of eternal life is given when faith is wrought, and love and other pure affections peculiar to the regenerated heart are exercised in the first motions of faith. Consequently we find in their creeds that they set aside all conditions in the plan of salvation, and make faith as truly the effect of renewing grace as eternal life is. This is all in keeping with eternal decrees. Moreover, they teach that both repentance and faith are saving graces; *i. e.*, the result of a renovated heart. Faith being superinduced in some and not in others, is the only reason why some believe while others do not. All believe whose hearts are renewed, and none others can. As to a separate chapter in their creed on regeneration, we find none. The chapter on effectual calling appears to fill that place, together with that on sanctification and what is incidentally brought up in some other chapters. Hence, there is no regeneration after justification other than sanctification, which they hold to be progressive, and to commence where regeneration ends. To hold that there are two changes called regeneration, the one before and the other after justification by faith, would appear strange indeed, if not absurd. The absurdity of regeneration before justification, is not more apparent than two regenerations after justification, the one called regeneration and the other sanctification, both predicated upon the same complete justification by virtue of the righteousness of Christ; the one instantaneous and the other progressive, and both designed to purify the heart from foul lusts. Would it not be almost as consistent to embrace the whole of Calvinism on this point as one member of it, and assume that regeneration precedes faith and justification? And being only a change in part, there would be greater propriety in a further change after it,

though but one; for we can but see that where a thing is only changed in part, there may and ought to be a further change; but if the change is thorough, it must appear absurd to suppose a further change in the same thing, either instantaneously or progressively. Therefore, if the heart were thoroughly renewed in regeneration, whether it be before or after justification, it cannot be further purified by sanctification; but if the heart is only changed after justification, and that change is thorough at once, then that which follows after cannot be another change, but only designed to strengthen it. Consequently, I am led to the conclusion that in every instance in the Word of God where the heart is said to be changed, whether by regeneration or sanctification, it must be the same work of the Spirit, and not two changes at different times. In conformity with this view, when sanctification signifies progress in the same person whose heart has been regenerated and made new in Christ, it relates not to another renovation, but properly to a growth in grace, which consists in godly living—in the fruits of the Spirit.

I have been conducted in coming to the conclusions on sanctification which I have expressed here and in former lectures, by the Word of God, as I conceive, and feel content there to rely without any misgivings. The opposite opinion, to which allusion has been made, I look upon as an unhappy blunder which Calvinists have made, and which has led others into their meshes in some respects, who by no means believe with them on all points, but repudiate many of their opinions. Apart from other important considerations, I have no solicitude as to whether regeneration precedes or succeeds faith, or whether sanctification is or is not progressive. But in view of what the Scriptures teach, I have some zeal. The place which has been assigned to regeneration in the Calvinistic creed, does, to my mind, totally set aside the agency of man in relation to justification and eternal life, and puts an excuse into the mouths of unbelievers in the day of their condemnation. And their views on sanctification are of the same web, or I might pass them by. If sinners are first changed, it is of no impor-

tance whether we call it regeneration or not, if such change must precede faith, and there can be no faith without it—no, not until the heart is changed with its affections, and the will determined by almighty power, then there can be no responsibility. And to call upon them to believe before their hearts be changed and faith be wrought in them, is both useless and senseless, and to thunder upon them the curses of the law appears cruel.

In relation to what has been said of the Calvinistic creed, I will give some reliable testimony still bearing upon the same point ultimately. See Calvinistic Confession, chap. x., on Effectual Calling: "All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly, to understand the things of God; taking away their hearts of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ, yet so as that they come most freely, being made willing by his grace." "This call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed, by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it." Then in the chapter on Justification: "Those whom God effectually calleth, he also freely justifieth." And chapter 14: "The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts." Now, to make it yet more manifest that regeneration is held to take place with effectual calling, and before faith and justification, let us turn to the Catechism, which is a fair exposition of the creed. See 29, 30 questions and answers.

"How are we made partakers of the redemption purchased by Christ?

"Ans.—We are made partakers of the redemption pur-

chased by Christ by the effectual application of it to us by his Holy Spirit.

“How doth the Spirit apply to us the redemption purchased by Christ?

“Ans.—The Spirit applieth to us the redemption purchased by Christ by working faith in us, and thereby uniting us to Christ in our effectual calling, or by the effectual working of his power.”

The exposition is that the heart is changed in effectual calling, by the effectual application of the redemption purchased by Christ, savingly made by the Holy Spirit, and at the same time faith is wrought in the new heart, and it is united to Christ. This is all done before justification by faith, and those who are effectually called and united to Christ, believe and are justified; but they are really saved before, according to this scheme, and progressive sanctification, as we shall see, has its commencement with regeneration before faith and justification—with effectual calling. Regeneration, it is seen, precedes justification, and sanctification commences there and progresses after it, but all, from beginning to end, upon absolute principles, and nothing that relates to the salvation of man is suspended upon any condition whatever.

Such is progressive sanctification in the Calvinistic creed. It is now manifest that they place progressive sanctification at least after justification. They cannot assume that regeneration which precedes justification is a thorough work, or there could not be another change in the heart after it. Consequently, we who hold that regeneration takes place immediately after justification, and is a thorough change, cannot consistently hold with Calvinists to such a progressive sanctification as changes the heart from remaining lusts, after regeneration, unless we admit an apostasy from the first change. In conformity with the Calvinistic scheme, faith may be called the gift of God, an evangelical grace, and set aside as the condition of eternal life, when both are secured unconditionally by effectual calling. We have seen that there is no place for a separate chapter on regeneration, where the thing itself is couched so fully in effectual calling.

This will give you some idea of the origin and progress of Calvinistic notions of regeneration and sanctification. Cumberland Presbyterians never can weave such sentiments into their system without great inconsistency and detriment. We hold to no change before justification by faith, but a full illumination of the soul by the Spirit, then faith in Christ and justification on the ground of his merits and righteousness; and then the change of heart, which we believe to be instantaneous and thorough. Consequently, we do not and cannot consistently with our system of doctrine, which we believe to be taught in the Holy Scriptures, hold and teach that sanctification, which follows this thorough work of the Spirit, is another change of heart commencing where the first ends, and for the purpose of purifying a changed heart from foul lusts. With Calvinists, regeneration is before justification. We hold it to be after, and to be complete as the justifying consideration upon which it is founded, and the progress that follows it to be the result of a new heart, in which dwells the Spirit of Jesus Christ.

I will here submit an extract from the lectures of George Hill, D.D., who is a safe exponent of the Calvinistic creed, from which some quotations have been given above. He says, "The mind, according to the view of human nature upon which the Calvinistic system proceeds, is not disposed to accept the remedy, until a change upon the will and the affections be produced by the Spirit of God."—Page 608. And on page 602: "The call is rendered effectual with regard to them, by the removal of that corruption which renders it ineffectual with regard to others; by a change of character, which, in respect of the understanding, is such an illumination as qualifies them for receiving knowledge; in respect of the will, is an influence so powerful as effectually inclines them to follow the inducements that are proposed in the Word of God; and in respect of the whole soul, produces a refinement and elevation by which the affections are determined to the worthiest objects. This introduction of the principles of a new life, unto those who are considered as spiritually dead, is called, in conformity to Scripture

language, regeneration. It is also called conversion, a turning men from that state of mind and those habits of life which enter into our view when we speak of human nature as corrupt, to those sentiments and habits which proceed from the Spirit of God. It is evident that when a man is thus converted, and all the obstacles to his accepting the invitation in the gospel cease to exist, that the remedy there provided, approving itself to his understanding and his heart, is cordially embraced." Again, on page 605: "Calvinism adopts as one of its fundamental principles, an immediate action of God upon the soul, and in this respect it appears to agree with fanaticism. But the distinction is this: that immediate action of God, upon which Calvinism proceeds, is such an action as restores the whole nature of man. This action is conceived to be so entirely the work of God as to admit, at the time of its being first exerted, of no coöperation from the being whose nature is restored; and hence, the Calvinistic system stands in direct opposition to the Pelagian and semi-Pelagian doctrine. But the very purpose of the action is to give the being who is restored the capacity of coöperating in the production of an end." Finally, on page 619: "But we have seen that faith arises from that change which the Spirit of God produces, according to the Calvinists, by an efficacious operation." "Now, this change is the beginning of sanctification, by introducing the principles of a new life," etc.

All this agrees with the Calvinistic Confession of Faith, and certainly with what I have said concerning it. It fully teaches, and this exponent says, that there is a direct action of God upon the soul of man by which he is regenerated and the new life is given, and this action by which the whole man is restored and made new in his will and affections, is so entirely the work of God as to exclude the agency of the subject of it at the time, and admits of no coöperation from him until he is regenerated. "This change, we are told, is in view of an end." So far, then, from faith in Christ being the condition and justification by his righteousness the ground of regeneration and eternal life, we see that faith itself, according to Calvinism, originates in the new birth,

and is the gift of God in the same sense that a new heart and eternal life are. Therefore, faith in Christ cannot be considered the condition of any thing, either before or after regeneration, for the design upon which Calvinism proceeds is to exclude all coöperation from creatures in receiving gospel blessings. Thus we find man is irresponsible as a block of marble. He only exerts what God gives and determines him to do. "This change, we are told, is the beginning of sanctification," which takes place in effectual calling; yes, the beginning of progressive sanctification, for they recognize no other. It begins before justification and progresses after it, excluding free agency, from beginning to end, from the whole plan of salvation. You will see that if justification, regeneration, and eternal life were suspended upon faith in the sense of a condition, it would not agree with unconditional election, and the elect might fail on that contingency.

And again, if faith is the instrument of justification and the condition of eternal life, then it must be the condition of both regeneration and sanctification, and justification the foundation of both. This would leave as little room for delay and progress in one case as in the other; and if one is instantaneous, no good reason can be given why the other may not be so. If faith is the condition of any thing provided and offered in the plan of salvation, it must be the condition of every thing that relates to eternal life, and the qualification must be given on that condition, and a title to eternal life at the time faith fully embraces the Son of God. This will appear evident from the fact that faith takes hold upon Christ at once, and with him receives all that he has done for us, by virtue of which we are freely justified at once. And as there is no delay in the act of justification, there is none in regeneration and a title to eternal life, which, as we shall see in due time, is given by sanctification. Although sanctification, as well as regeneration, is given on condition of faith, and is founded upon justification, it might be supposed that while regeneration is immediately given, sanctification might be delayed and progress through life; yet no one will conclude that such regenerated persons can have

any title to eternal life until they are sanctified, forasmuch as that is the sealing act. Moreover, if the believer has the promise of sanctification on condition of faith as well as eternal life, and the latter is immediately given, it is both reasonable and certain the other is, when it is both the sealing act and the earnest of the inheritance. But, if it were supposed that there is another change of heart in addition to regeneration, called sanctification, which imparts further purity to the regenerated part, it must either stand upon the same foundation with the first change, or without a foundation it must hang upon works; for if justification by faith, which secured the first change, did not secure the second also, what will? Nothing, it appears, but a lifetime of faith and works; for if it had been secured by that which secured the first change, why was it not given when the first was? But if not then, where have we any assurance that it ever will be? Certainly we have none. The idea of a condition involves that of trial, and implies the liability of a failure, and the greatest certainty on a full compliance with that condition.

Those who hold that eternal life is promised and given on condition of faith, also hold that holiness of heart is promised and given on the same condition, and can no more admit of progress in the sanctification of the soul than in the title to eternal life, if they hold the doctrine of final perseverance. But such as set aside all conditions in the gospel of Christ, and resolve every thing into unalterable decrees, to be commenced in effectual calling and consummated by the same irresistible influence, may with equal propriety hold the doctrine of progressive sanctification as a further change of heart; but we who believe in faith as the condition of both holiness of heart and of life eternal, cannot hold progressive sanctification as they do, nor can we hold the other extreme with Arminians.

I will say once more, that I understand sanctification as making the heart holy, to be included in what is proposed on the condition of faith in Christ, as fully as regeneration and eternal life, and to be in this sense identical with it, or at least to take place at the same time with regeneration,

and not to be suspended upon any future contingency. Moreover, we find that both the Word of God and our Confession of Faith predicate the perseverance of the saints and certainty of heaven, upon the merits of Christ applied by the sanctifying power of the Holy Spirit, and upon nothing else. And the title is not given before sanctification, nor is it delayed after it. 1 Peter i. 2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." Eph. i. 13, 14: "In whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." It is generally admitted that the elect will be saved. If so, we have only to inquire at what time and by what action they are constituted the elect of God, in order to arrive at a correct conclusion. We have seen that they are elected through sanctification of the Spirit, and constituted the Lord's sanctified ones. As Paul has said, "Ye are sanctified." This is done by the blood of Jesus Christ sprinkled upon the heart and conscience; by the merits of Christ applied by the Holy Spirit, according to a great plan. At this time they are elected unto life and made certain of heaven, and the action is called sanctification.

Again, all that is said in the Word of God of the elect is also said of the children of God, for their salvation is spoken of with as much certainty as that of the elect. Paul says, "If children, then heirs; heirs of God and joint heirs with Jesus Christ." The children of God and the elect must, therefore, be the same character, and are brought into relationship with God in the same way and by the same means. It will be remembered that the children of God are such by faith in his Son. "For ye are all the children of God by faith in Jesus Christ."—Gal. iii. 26. Now, as there is salvation in no other name, and none in this for responsible agents except by faith in him, all who become the children of God, whether they are denominated the elect or children of God, are certainly constituted such by faith in Christ. The elect children of God have everlasting life. As it is

said in the Scriptures, "Believe in the Lord Jesus Christ and thou shalt be saved." "He that believeth on the Son of God hath everlasting life." They first repent and believe, then they are justified, and being justified, they are sanctified and sealed heirs of God; yes, they are his elect by the sanctifying act, and as they are constituted such by that act, they never can be his elect and be certain of heaven until they are sanctified. It must not only be in progress, but it must be consummated in the soul.

If sanctification, which constitutes the elect or children of God, were progressive and no one could be certain of heaven until he is the elect, then none can feel certain of eternal life before he is sanctified, or scripturally hold the perseverance of the saints, only at the consummation of sanctification; for they never can be the elect before that work is done which gives it being and reality. The whole progress must be finished though it should not be done until death. If, therefore, we hold that eternal life is only certain to the elect, who are constituted such by the sanctification of the Spirit, and suspend this on the condition of faith in the Son of God, it must be manifest that believers are sanctified when they are justified, because they have eternal life. But if they are not sanctified then, they have not eternal life then, and the condition does not agree with the promise and oath of God. I would have you to understand that regeneration and sanctification are as much suspended on the condition of faith as eternal life is, and if they are different and distinct acts of the Spirit, they must both precede the title to eternal life. As I have, therefore, proven that we are sealed heirs to eternal life by sanctification, if this were progressive, then our certainty of heaven and title to eternal life must also be progressive, and the condition progressive even after justification; and as there is no certainty upon this hypothesis of sanctification until death, the perseverance of the saints cannot be true, but such justified persons are liable at any time to apostatize during this progress, until they are sanctified and constituted the elect of God.

Holding, as we do, the doctrine of personal election and

certainty of heaven on the condition of faith in Christ, if believers are not sanctified and elected to everlasting life when they are justified, it must be because the condition of eternal life differs from justifying faith, and is progressive in relation to one thing promised, while it is instantaneous in reference to another thing. Whenever we give up instantaneous sanctification and hold it to be progressive, we give up the perseverance of the saints, and, with the Arminians, suspend a title to eternal life and certainty of heaven upon a lifetime of faith and good works. For, as I have shown, we cannot claim certainty for the saints before their election, which is by the act of sanctification; but if we reject the Arminian scheme and still hold the doctrine of perseverance, and with Calvinists hold progressive sanctification, then with them we are compelled to dispense with all conditions in the plan of salvation, and embrace the scheme of unconditional election, whether we do that of reprobation or not. For I have before shown that while they hold the doctrine of progressive sanctification as a renewing work of the Spirit in the heart, they evidently dispense with all conditions in the plan of salvation, as truly in relation to regeneration and sanctification as in reference to eternal life, and assume that faith, which we hold to be the condition of sanctification and eternal life, is the gift of God in the same sense that life is, and place all upon the same unconditional basis. In short, they suspend nothing that relates to the salvation of man upon any known condition whatever. We, however, differ in some respects from the extremes of Calvinism and Arminianism, and claim the medium system between the two. Progressive sanctification, in some sense, is incorporated in both those extremes, while one holds conditional and the other unconditional salvation. We believe that salvation is conditional, and that personal election takes effect in this life, if ever; consequently, as it takes place in this life and on the condition of faith in Christ, and as the elective sealing act of the Spirit is denominated sanctification, it must take place in immediate connection with justification by faith, if it ever does; and the elect must be both regenerated and sanctified as soon as they are

justified. Hence, if regeneration and sanctification be different acts of the Spirit, as some contend, they certainly both take place on the same condition and at the same time, for election unto life does not take place until they are both consummated, and evidently believers in Christ are sealed heirs of God by the latter.

I will here remark that my argument is in no way affected should it even be admitted that regeneration and sanctification are different acts of the Spirit, for on that admission it is still proven that they both take place before any one is constituted a child of God; and if they be different acts, they are so near the same time as to be in immediate connection with justification by faith.

The doctrine for which I have contended in my former lectures and now advocate, is a thorough change of heart and a sealed title to eternal life on the condition of faith in Christ, and in immediate connection with justification. It is the *medium system*. Nothing can be plainer than that we are constituted children of God by being born of the Spirit, which I understand to be regeneration; and if children, then heirs of God and joint heirs with Christ. Here is certainty of heaven by regeneration. And now, where is there any ground for a reasonable controversy as to whether sanctification is identical with regeneration or not, when the very same thing is said in the Bible to be consummated by sanctification of the Spirit, and in immediate connection with justification? If they are not the same act, it amounts to the same thing as if they were. I wish you to see that if you admit sanctification to be progressive as a purifying work in the heart, that you give up the perseverance of the saints, for the very reason that we are personally elected unto life by sanctification, and this is not done until that work is consummated.

Sanctification, therefore, which constitutes the elect on condition of faith in the Son of God, is instantaneous like regeneration, whether it is identical with it or not. I do not object by any means to Christian progress, not that such progress be denominated sanctification, when that progress is fairly explained and not brought in contact with the

Word of God. But I have raised my objection to the opinion that regeneration is not a thorough change of heart, and that sanctification is another change and purifies the same heart more and more through life, contrary both to the teachings of the Bible and consistency; for who, upon strict observation, has not witnessed at least the apparent contradictions in those who either deny that regeneration is a thorough change of heart or admit that it is, and then teach that there are yet many foul lusts in it to be purged out by sanctification? If I must believe with some that sanctification is a purifying work of the Spirit in the regenerated heart, by which it is further changed, then I am compelled to conclude that it was not thoroughly changed at first, or that it apostatized in some degree and became polluted afterwards. I, therefore, hold the medium system as taught in the Bible, *i. e.*, that sanctification in the heart is instantaneous and in immediate connection with justification by faith in Christ, and that such persons are at once constituted heirs of God and joint heirs with Christ. And in the next place, what is denominated progressive sanctification is the fruits of its flowing out of a sanctified heart in which dwells the spirit of adoption—the spirit of Jesus Christ. It is the fruit of it and not the thing itself. By reference to my former lectures on this question, it will be seen that all my arguments concentrate in these points, viz., certainty of heaven on condition of faith in Christ, a thorough change of heart at the time by the sanctifying power of the Spirit, which is called in the Word both regeneration and sanctification. Having taken the position that the heart is thoroughly renewed while the flesh remains unrenewed, I have maintained that as such persons are represented in the Word of God as sometimes guilty of improprieties and sins, that the exciting cause of such sins is not in that part which was regenerated and born of God, but in the unregenerated part—in the flesh. After having sustained my position from the Word of God, it was in no way obligatory on me to show how it is that the flesh acts upon the soul, which is born of God, so as to result in sin, and although I may have failed to clear up the point, still I claim to have fully sus-

tained the position from the Scriptures, that the soul is thoroughly changed when born of the Spirit, and that the body is not and will undergo no radical change until the resurrection. A sanctified heart is best known to the world by the fruits that flow out of it through life, in keeping the flesh under and bringing it into subjection. This we are commanded to do lest we should be cast away, as Paul expresses it, or, as our Saviour says, "be led into temptation." We must all agree that there is no love of sin in a child of God. He hates it and, if separated from the body when born of the Spirit, he would never sin. If this is true, it must be admitted that the exciting cause of improprieties in a Christian is in his flesh, and through that medium, as I have said.

The position I have taken is not that the body sins or can sin apart from the soul, but that the soul, born of the Spirit, would not and does not sin uninfluenced and apart from the flesh. See the foregoing lectures on this subject.

I will now show that my leading position is sustained by our Confession of Faith, whatever may be the shades of discrepancy in relation to some minor points. I quote from the chapter on perseverance (chap. XVII): "They whom God hath justified and sanctified, he will also glorify; consequently the truly regenerated soul will never totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved." Here it will be seen that our Confession of Faith speaks of the certainty of glorification only in reference to such as are both justified and sanctified. These must both be complete before there is any certainty of heaven claimed in the case. Then in the progress of the argument it is said, "Consequently the truly regenerated soul will never totally nor finally fall away from the state of grace." Here the same certainty of heaven is claimed for the truly regenerate, showing that regeneration and sanctification as a purifying work of the Spirit are one and the same. Should any one contend that they are not the same, this does not in the slightest degree effect my position, for the Confession speaks of both in immediate connection with justification and the perseverance of the saints, and that

these are all consummated before any Christian is sealed an heir of God. Certainly our creed teaches that sealing and certainty of glory take place in immediate connection with justification, and if so, it certainly does teach that regeneration and sanctification both precede certainty of glorification. This is very near a demonstration that the Confession teaches regeneration and sanctification to be instantaneous and identically the same work of the Spirit. But it is sufficient for my purpose to show from the Bible and our Confession of Faith that there is at least one sanctification which is instantaneous like regeneration connected with justification by faith, which constitutes believers at once the *elect children* of God. Suppose our Confession were to teach that sanctification is progressive through life or were so interpreted, it must at once appear that it teaches that this progressive work is something different from that which preceded, and was itself the sealing-act of glorification, otherwise it must contradict itself, or the interpretation of it must be erroneous. Sanctification or sanctified, like regeneration and regenerated, signifies a thing done and not a thing in progress. Progressive sanctification, it appears to me, is not the sanctification which seals us heirs of God. If it were, I cannot conceive how we can feel certain of heaven until the progress ends, as it would not be sanctification before. I will here state that what some take to be progressive sanctification, I understand to be the fruits of it flowing out of a sanctified heart in which dwells the spirit of Jesus Christ, as has been before remarked, and not the thing itself. The difference is as that of the tree and the fruit it bears. The tree is one thing and the fruit is another, but the fruit is good because the tree is so. Sanctification is one thing and the fruit of it is another. Sanctification is instantaneous, but the fruit of it is progressive through life, and for aught I can tell, it may be so forever in some respects. Paul says (1 Thess. iv. 3-5): "This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God." This consists in a sanctified life, in living after the Spirit, in

keeping the body under and subduing all irregular and impure desires of the flesh, which is not the case with those who know not God and have not the spirit of Jesus Christ: "keep their vessels in sanctification and honor," as sanctified persons ought to do.

LECTURE XVI.—PERSEVERANCE OF THE SAINTS.

PART I.

THE perseverance of the saints is their continuance in a state of grace and their final entrance into a state of glory. It is maintained by its advocates that all those who truly believe in Christ, are justified, regenerated, adopted, and constituted children of God, will not so far fall away as to undo what God has graciously done, and be lost; but that they will be kept by the power of God through faith unto salvation. The doctrine is said to depend for its certainty on the plan of salvation, which includes not only all the necessary grace to bring sinners into favor with God and union with his Son Jesus Christ; but also the grace so indispensably necessary to complete what grace has begun. As Paul has said, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6.

2. If it could be shown that our federal head in his first estate was placed upon the new covenant scheme, and there fell and became liable to eternal pains, it would be useless to contend that others standing on the same platform might not fall also. Indeed it would be reasonable to suppose that they would be as much more likely to fall as they are less perfect than he was when he came from the hand of his Creator. But this is not assumed by any one with whom we have any controversy. It is admitted that Adam was under a scheme of works, and his standing and final confirmation depended on works, or obedience to the law. Hence, it would be fair to say he was under the law, and not under grace. The difference between law and grace is wide: they are opposite

extremes, and the conditions of those who are under grace are as different and as wide apart as the two dispensations. Nothing, therefore, can be drawn from Adam's failure and urged against the certainty of such as have their standing on the new covenant. If this covenant did not provide more helps and extend more aid than the first, who of all the race could be saved? The remedial scheme was certainly designed to save, and so arranged and fitted up as to meet the case as the Lord knew it to be. It placed the race in a salvable state, secured divine influence to all, grace to renew all who believe in Christ, and certainly to make good and secure all that is promised in the gospel. The ultimate design and achievement of the plan of grace, therefore, is to impart eternal life to believers in Christ. All may be summed up in this, when this is completed and the soul is brought into the glory of heaven, the gospel has fulfilled its mission on earth. This kind of life is never possessed in part only—it is not the thing when only begun—it must be complete, at least in duration and certainty, or it is not the life everlasting. And it may be confidently affirmed, that no one in possession of this life has ever lost it, or ever will. Christians who live and suffer in prospect of future glory and never-failing permanency, must, if not disappointed, be confirmed and made sure of their anticipations at some time, either in this world or that which is to come. Moreover, whenever this occurs, it will be in perfect conformity with the scheme of free grace and the agency of man—neither will be set aside. None who consistently believe in future blessedness and glory, would admit for a moment that saints will ever apostatise and fall from heaven. They are made safe at some time, otherwise all heaven might be depopulated in the roll of eternal years. But no controversy is to be apprehended here—all are agreed that there will be safety there. And it may be stated, as heretofore, that all Christians who enter into that happy state will be confirmed at some time in accordance with free agency and free grace. This much being agreed to and settled, it only remains for us to fix the time when this is done.

3. There will perhaps be some controversy as to the time when believers are confirmed and made certain of heaven.

Some may contend that it takes place at death, or at the entrance of heaven; others at some point of Christian perfection between regeneration and death, and still a third class may fix the time at the instant of regeneration. As this matter can only be safely and fairly settled by an appeal to the Scriptures of divine truth, it should be at once brought to that tribunal. I shall, therefore, take the position that eternal life is imparted on condition of faith in Christ, and the title is confirmed and sealed at the time and by the regenerating act of the Holy Spirit. A question of such moment ought not to rest on the opinions of men, however wise and good: though these should have some respect shown them, the proof must be had from the infallible Word of God to settle the question. 1. The time of confirmation and the condition on which it is done. In relation to this question, Paul says, "In whom ye also trusted, after that ye heard the Word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory."—Eph. i. 13, 14. This inspired declaration, which is corroborated by other passages of Scripture, fixes the time of confirmation after faith and before death; and while it does not positively state that it is immediately done in connection with faith, yet this is the only fair conclusion which can be drawn. For they were told that they were sealed to an inheritance after they believed, and that the Holy Spirit had given them an earnest of it, an assurance, a pledge of all which had been promised, that it should be fulfilled. 2. When any one is thus sealed to life eternal and has the earnest of the Spirit in his heart, at whatever time this may be, no cautious Christian will question his certainty of heaven; for this much is testified by the Spirit, and all ground of doubt is removed. Having proven that sealing takes place in connection with faith in Christ as the *condition*, additional proof may be given to establish the certainty of heaven in all such cases. "Who hath also sealed us, and given the earnest of the Spirit in our hearts," "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—2nd Cor. i. 22; Eph. iv. 30. This

sealing is done during life, and continues not only until death, but it gives to the sealed an abundant entrance into glory, into the full possession of the purchased inheritance. Peter says, in further confirmation of this fact, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 2, 3, 4, 5. The elect and sealed are the same character, and correspond with such as are begotten again by the Spirit through the death and resurrection of Jesus Christ. To be begotten again is only another word for the new birth, new creation, or regeneration, which imparts a lively hope of future bliss to the heart. And of such it is said, they have an inheritance reserved for them in heaven, which is incorruptible, undefiled, and that fadeth not away. To make this inheritance safe and certain to them, they are kept by the power of God through faith unto salvation, and brought to the full possession and enjoyment of this reserved treasure—"it is ready for them, and fadeth not away." The time of confirmation by the Spirit is the moment of regeneration, according to the Word of God, if ever; for I find no other time mentioned. And the certainty is unquestionable, as the Word and Spirit of God both testify to the same facts.

4. It has been assumed as true, that no one possessed of eternal life through Jesus Christ has ever been known to loose it. The very idea is absurd and irreconcilable with the thing itself. If it could be lost, it could not be eternal; for our teachings in the Bible in relation to eternal life is, that it never ends; and if it should end with me, or I should lose it, the most that could be said in the case would be, that I had it in prospect, but never had it in my heart nor a title to it sealed by the Spirit. In a word, life which ends or fails, is

not eternal. Here it may be asked, what kind of life does the gospel of Christ propose to all who believe in him? No other than everlasting life, and this life is said to be in him—he is the foundation of it, and it never dies. He says to believers, “Because I live, ye shall live also.” His life and theirs appear to be identified, and the certainty of theirs depends upon the certainty of his. “And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.”—1st John v. 11, 12. All who regard the Scriptures to be of divine authority, must agree that the life spoken of here is true and eternal, and whenever it has its indwelling in the soul and the earnest of the Spirit is given, there will be no end—no uncertainty. Here we maintain again, that Christ becomes the believer’s life before death, even at the time he receives him by faith. “He that believeth on the Son hath everlasting life.” “Verily, verily, I say unto you, he that believeth on me hath everlasting life.”—John III. 36; VI. 47. The gospel promises eternal life on condition of faith in the Son of God, as we have seen, and this promise is fully secured at the time. It is not said to the Christian, that he shall have eternal life if he continues to believe; but it is affirmed that he has it now—he has Christ in him as truly as he has passed from death unto life. This is the doctrine which the Spirit revealed to Paul, when he said, “For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”—Col. III. 3, 4. Our attention here is specially invited, first, to the death which takes place in regeneration—the old man is crucified and all is new; and, second, that Christ enters into this new heart and abides there; and, third, he is the life and soul which is hid with him in God; and, fourth, all such as have this life in God, shall appear with the Son in glory; and, fifth, the glorified state of the believer is as certain as that of the Saviour—“he shall appear with him in glory.”

5. Christ, and all he has done for the salvation of our race, is secured with unerring certainty whenever justification by faith takes place. It cannot be supposed that any one of the

race can be justified before God with less than all the remedial merit of Jesus Christ—this is all held out in the plan for the acceptance of faith. First, There is grace to enlighten; second, grace to justify; third, grace to renovate the heart and to impart to it eternal life; and, fourth, grace to secure a life of devotion to God and to bring the Christian to glory—all this is embodied in Christ and such as receive the Son by faith and have him, have all this. Regeneration establishes the reality of justification, and justification the reality of faith—that it is evangelical and saving—such as the plan contemplated. We know that the Spirit regenerates the justified, and that they have believed in the truest sense as required in the gospel, or God would not have justified them for the sake of his Son. Therefore, we contend that as regenerated persons are sealed to the day of redemption and will finally be saved, the continuance of their faith and godly living as Christians does not depend on good works as conditions on which God imparts grace to secure good fruits and a life of active perseverance: but that all the grace of the new covenant to secure such fruits, were as fully secured as eternal life, and on the very same condition, and at the same time of justification and the entrance of Christ into the new heart. The doctrine is not that the Spirit, after regenerating the heart, then leaves such to work their way to heaven, and on condition of their good works imparts more grace to enable them still to continue: but this very grace and its constant supplies was as fully secured as the title to glory, and on the same condition. Christ was received with all his benefits and lives in the heart, which is the earnest of heaven and the pledge of good fruits in future life. The true and only reason why a child of God will be saved finally and forever, and will also be fruitful in life is, that Christ is his life, and he dwells in the heart, as has been proven, and will certainly perform all he promised. He is the fountain of life in the soul, rising up and spreading out, and the faith of the heart, which instrumentally brought him into it, is kept lively and active, for it lives upon the Son of God and abides. Paul says: “I am crucified with Christ: nevertheless, I live: yet not I, but Christ liveth in me; and the life which I now live

in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.”—Gal. II. 20. This kind of faith never fails, because it took fast hold on the Son of God, and brought him into saving union with the soul, where he continually abides and lives, and faith continually lives upon him, and of course, will never fail.

6. As God has appointed that faith should be the condition of salvation, not barely begun and then left to other contingencies, but full and complete, it must be as certain as immutable truth; that whatever he has pledged on that condition he will perform. That he has promised any thing less than eternal life to such as believed in his Son, will not be assumed by any one whose mind is stored with sacred truth. The promise is, “That whosoever believeth in him should not perish; but have eternal life.”—John III. 15. The fulfilment of this promise is not suspended on a lifetime of faith and good works, as some have supposed, but is fulfilled at once, as has been shown. “He that believeth on the Son hath everlasting life.” Before he believes, he has the promise of it, and whenever he does believe, he has the living reality—everlasting life. It may well be supposed that no little confusion and tangle have been introduced by divines, in first placing before the mind a condition without considering what it is, and how much is pledged on compliance with it. At times it is assumed that a lifetime of faith, and nothing short of that, will suffice to believe savingly in Christ, and no one has any earnest of heaven until he enters, or near that time. Here it must be manifest that faith as the instrument of justification is not scripturally considered; for it is not and cannot be faith in Christ in any true sense, until it leads to justification, and nothing short of the Son of God, whole and entire, with all his merits and saving grace, will do this, or avail the sinner one particle in the way of salvation. Christ is not, so to speak, divided and held out in part, but the undivided Saviour is presented and held out as the object of faith, with all he is and has for our salvation, and faith must take all or none. Hence, our conclusion is safely reached, that as eternal life is promised on condition of faith in Jesus Christ, and whosoever believeth in him has

it, there can be no ground to doubt or controvert about it; for it is just as much of an established fact, as that there is eternal life in the Son of God, who is said in the Scriptures to be our life; that all those who receive him, shall not perish, for they have everlasting life. This fact is fully settled by the Word of God, and admits of no controversy. The only possible ground of dispute would be as to whether we have truly believed in the Son of God. And next, whether or not there is any certainty of everlasting life in him. The latter cannot be questioned, and the former has been proven. There is eternal life in Christ for true believers, according to the Scriptures, and this is tendered on condition of faith, saving faith in Christ, as has been said. But how are we to know when it is saving? The answer is plain. Whenever we have savingly believed in Christ, we are justified, and have peace with God through him. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."—Rom. v. 1. Being in this happy condition, we have the testimony of the Spirit in us. "The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. viii. 16. By this witness we know that we are the children of God. He testifies this cheering truth to our spirit, and gives us the earnest of our inheritance reserved in heaven, "while we are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

7. There is a beauty and force in the language of the Bible in relation to the children of God, which should not be overlooked in this investigation. It is such as to warrant the belief that he regards the relationship and all their interests with more tenderness than could possibly be felt by all earthly fathers. Concerning the tenderness of his watch care, and the certainty of his children's inheritance, there can be no doubt. This is all certain. And we have only to realize that we are the children of God, in order to feel certain of the heavenly inheritance. If the one can be known, so can the other. As it has already been shown that our relationship to God as his children, is to be known by the witness of the Spirit in our hearts, it will be unnecessary

to repeat it here, other than to show the certainty of the children's inheritance. Paul says: "For ye are all the children of God by faith in Christ Jesus." Again: "Ye have received the spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together."—Gal. III. 26; Rom. VIII. 15, 16, 17. No doubt should be entertained as to whether the children of God can know themselves to be such, for the design of the Spirit's testimony in us is that we may feel and know; and surely when God undertakes to establish a fact, he can and will do it. And we find in our hearts the spirit of adoption, claiming God as our Father—we are said to feel this in us. In this is fulfilled the sayings of the Spirit in another place. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."—1 John III. 2. The sons of God are to appear with Christ when he appears, and be like him; "for they shall see him as he is" when he comes in his glory. Christ being the Son of God, is his heir. He is heir of all things, and his inheritance is by no means hung upon any contingencies whatever. He has inherited and entered into his glory. Here, then, is to be seen the beauty and force of inspiration in establishing the certainty of the Christian's inheritance. They are children of God by faith in Christ, and the Spirit bears witness to the truth of this. They are adopted and have the spirit of children, and if children, then heirs; heirs of God, and joint heirs with Jesus Christ. Here the whole argument and all the proof settles down on one single point, which is the inheritance of the Son of God. If this is certain, then is there equal certainty with his joint heirs, as the latter depends on the former. From the very frame-work of this scripture, we are brought to the unwavering conclusion that if there is no certainty in relation to the heirship and inheritance of our Saviour, there can be none in the case of his co-heirs, who, by becoming children of God, are joint inheritors with himself.

When our attention is fully turned to the Word of God and the plan of salvation, in its adaptation to the wants of our race, we see most clearly that it was the design of the Lord to save us, and that he certainly will, if we are willing, and consent with the whole heart to accept his Son. For in him there is life, and all the grace and help necessary to perfect the work, and bring the confiding soul into the glory of heaven, where Jesus is, to behold him as he is and dwell forever with him.

8. There is a character spoken of in the New Testament which, as it appears, cannot fall away and be lost—the *elect*. As no Bible Christian will presume to think or say that the *elect* ever have or ever will fail of heaven, it will only be requisite for us to ascertain, if we can, who this elect character is. This done, the remaining task will be light. That persons and nations, as Cyrus and the Jews, were chosen for certain purposes has little or nothing to do with the matter now under consideration. It will be sufficient for our present purpose to set forth that this term has been given by our Saviour to a peculiar character, which makes it most notorious. From all that appears in relation to elect persons, they are not liable to fall away or to be severed from Christ, but are certain of heaven. Our Lord, speaking of false teachers and deceivers, says, "That, if it were possible, they shall deceive the very elect."—Matt. xxiv. 24. The impossibility of deception in this case is so clear as to supersede further comment. Here it will be necessary to identify this character and show who the elect are, and how they are elected and when. It is claimed that they are Christians, having the Spirit of Christ, regenerated and adopted persons, who, by faith in the Son of God, were justified and sealed to the day of redemption. "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 33, 34. God, as we see, justified this elect character on the broad and firm basis of the atonement of Christ, and it appears that he will never reverse it, and no other

being in the universe has the right or power to do it. In speaking of this character, the apostle colors his words with a shade of challenge when he says, "Who shall lay any thing to the charge of God's elect?" and then gives as the ground of the foregoing confidence, that God was the justifier and his Son the saviour, and it would stand forever. Justification, as we have seen, is by faith in Christ, and by it we become the children of God—adopted children. And it children, then elect heirs of God and joint heirs with his Son Jesus Christ. Hence, it is said, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 35, 37–39. Paul includes himself with the elect children of God, when he says, "Who shall separate us from the love of God?" In the above enumeration the writer leaves out nothing; no being, thing, or power in the universe of which we have any conception, none but God, whom he has already shown will not separate his children, whom he has justified and joined to himself, from his love and their pledged inheritance. None of all the enumeration, nor all united, can sever these elect ones from Jesus Christ, and God will not do it. And surely no considerate Christian man would be so hasty as to suppose that after all that has been said by the voice of inspiration, there is yet one exception—that the child of God himself can tear himself from the Lord. Indeed, if Paul had so thought and had only named that exception, it would do to urge it as an exception; but when every thing and being has been collected, and ourselves of the number, it would seem to be rather a meager criticism of the Word of God than a fair and candid search after truth, to invent such an exception. Nothing could more fully evince the weakness of a cause than the use of such means. That Paul believed the impossibility of a Christian's

fall or severance from God by any and all means and agencies it seems unreasonable to doubt. The Son of God, when speaking of this same character, says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand."—John x. 27–29. This character heard the Saviour's voice and followed him, and to them he gave eternal life, and he says, "They shall never perish, neither shall any pluck them out of my hand, nor out of my Father's hand." These almighty hands take hold of such as commit the keeping of their souls to them, and will never let them go nor suffer them to be torn away. They have eternal life given them by the Son of God and shall never perish. I could not find it in my heart to ask from the Giver of all good stronger language and more incontrovertible proof of the Christian's perseverance and assurance of future glory than has been abundantly given. There is no lack.

9. It will be in place here to consider the indwelling seed of the Lord's adopted children. "Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John III. 9. This seed is not only a guarantee to the Christian for eternal life and future glory, but also of fruitfulness and a consistent life. These are both secured by this living seed, for it is not only said that "Whosoever abideth in him sinneth not, but also, whosoever sinneth hath not seen him, neither known him."—1 John III. 6. Wilful, known, and intentional sin is unequivocal proof that such have not been born again; have not known the Lord, and have not this seed in them. For it may not be supposed that it was once possessed but has been rooted out, for it abideth in them, and its continuance is given here as full proof that they had known the Lord. The apostle does not say they had once known the Lord and possessed this seed but it had perished, but he says expressly that it will abide in all who have been born again, and that they cannot, will not sin. In all cases where sin is

committed of choice and with intention, knowing it to be sin, there is no seed and never has been. Such persons have not known the Lord, as his Word declares. The well-adapted plan of recovery was fully arranged not only to secure to all true believers in the Son of God the promised inheritance in heaven, but also to implant within them the abiding life-principle to secure a life corresponding with itself—a life of pleasurable obedience to God. And the latter is as much an element of the doctrine of scriptural perseverance as the former. No one has ever held the doctrine of perseverance in conformity with the Word of God, who simply held that believers in Christ are regenerated, adopted, and sealed heirs of God, and were not at the same time, and on the very same condition, made equally as certain of the principle in them which would be certain to live right, and all the grace necessary for its consummation. In truth, this seed and its maintenance in the heart by the guaranteed and certain supplies of divine grace from God is the main ground of the saint's perseverance. It is not a lifeless affair, but a living reality in heart and life. There is a principle in the religion of the Lord Jesus Christ which sustains the saints in heaven and prevents their fall into perdition, for they are not chained there, but serve God willingly and with delight, and will continue so to do forever. That principle is the implantation of grace, and it was done here and not in heaven, and it was the very same in their hearts while on earth as it is now in heaven. It is Jesus Christ in them now and it was Jesus Christ in them here, their abiding seed and everlasting life. They had it here and they have it there. And now, as to the time when it began. As has been stated already, it was implanted by the Spirit in regeneration, when they were born again. "Who-soever is born of God, doth not commit sin (the sin unto death): for his seed remaineth in him, and he cannot sin; because he is born of God." Here we have the time, the fact, and the reason clearly stated. The time of confirmation is the birth-time, the fact is certainty of heaven, and the reason why they are certain of glory is that they have been born of the Spirit, and God intended to save them

when he did the work, as he had promised; consequently he sealed them to the day of redemption, and gave them the Spirit in their hearts as an abiding earnest of their inheritance. Those who will certainly persevere have this seed in them, which is none other than the Lord Jesus Christ. He is their life and this is hid with him in God, and when he shall appear they shall appear with him in glory. Christ is the well of living water, the fountain of life in them springing up into endless life and glory. The Christian's life is not left exposed, as some have supposed; it is hid, hid in God, "hid with Christ in God." Therefore his life is in God emphatically, as his Word declares. Why there? why hid there? Manifestly for the purpose of safe-keeping, to prevent it being plucked away. "None is able to pluck them out of my Father's hand, for he is stronger than all." See, then the great force in the sayings of Paul: "For ye are dead and your life is hid with Christ in God: when Christ who is our life shall appear, then shall ye also appear with him in glory." In the final wind-up of this grand scheme of salvation by grace, when the Lord Almighty shall judge the world, small and great standing before him, it will not be seen that one of all the race, who had been born of God, and whose life was hid with Christ in him, will fail of heaven. They will all appear in glory, if the Divine Word is reliable. And although pretenders, and many who had lamps of profession, may say, "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" the Lord will pronounce it all false, and declare he "never knew them: depart from me, ye that work iniquity." But the saints will all appear with him in glory.

LECTURE XVI.—PERSEVERANCE OF THE SAINTS.

PART II.

1. It was the design of the previous lecture to present the doctrine of perseverance in its direct and positive form; in this, some notice will be taken of objections to the doctrine, and the scriptures which are thought to favor the opinions of those who hold that Christians may and often do fall away and are lost.

The first objection is founded upon the assumed inconsistency and impossibility of an attempt to sustain the perseverance of the saints on any other ground than that held by Calvinists. This objection comes up from two very wide extremes—Calvinists on one side, and Arminians on the other. The former contend that it has no foundation apart from eternal decrees and fore-ordination. The latter, while they reject eternal decrees and unconditional election, do, at the same time, agree that such is the only plausible ground on which to advocate the doctrine of perseverance. Both condemn in loud tones the doctrine of perseverance, when associated with general atonement and a possible salvation for the entire race. And more especially, when there is any condition in the case whatever, and the certainty of eternal life is suspended on a contingency, such as faith in Christ. We, however, reject the stern features of Calvinism, and equally turn away from some features of the Arminian scheme. And while we plant ourselves on the broad basis of the atonement of Jesus Christ, and a possible salvation for the world, we hold that man's free agency and responsibility is a leading doctrine of the Bible, and that his whole salvation is conditional, and turns on faith in Christ.

Calvinists, as has been elsewhere proven, discard all conditions, and allow of none in the plan of recovery; and while they hold to justification by faith, they even contend that this is the sovereign gift of God, flowing out of a regenerated heart in its first exercises. As to our position in relation to eternal life, it has already been proven to be conditional, and to turn on faith in the Son of God. This being once proven, the controversy ought to end, for as much as this is the sum total of the gospel. Eternal life once secured to the Christian, at whatever time, and on whatever condition it may be done, it holds good forever, and is at once the vitality of perseverance, and only another name for it. To be convinced that perseverance and certainty of heaven are conditional and not unconditional, we have only to look into an open Bible, where we find nothing to the contrary, but all on one side. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John III. 16. This was the design of the gift—that they might have everlasting life, and that all who believe should have it. This is positive. And were it any other way, or rather, taught contrary to this, it would be most palpably in opposition to the plan and Word of God. No one ever has or ever will become a child of God and an heir of glory, who is capable of belief, except by faith. "For ye are all the children of God by faith in Christ Jesus." This is a condition; it is the condition. The only objection to this view from the Calvinistic side, is its antagonism to their creed, for it comes in direct conflict with unconditional election. And the only ground of objection with Arminians is that it winds up too soon in Christian confirmation and a sealed title to eternal life, to agree with their notions of conditional salvation. It will, however, be seen to be as fully conditional if it should wind up in a confirmed title to everlasting life in a day, or an hour, as if it should require a whole lifetime. And certainly Arminians believe that every one who finally gains an entrance into glory will be sealed and placed beyond the possibility of falling at some time this side the gates of heaven. And if it should ever be done,

and responsible agents should be sealed on the gospel plan, and without the destruction of agency, why may it not be done a day, or a week, or a month, or a year, or even twenty years sooner? It is, in fact, the very same sentiment which we hold, only we differ as to time. We say, and I claim to have proven, that the time of a Christian's confirmation, according to the plan and Word of God, is the very instant of his spiritual birth. He is then adopted and sealed an heir of God, and a joint heir with Jesus Christ, and no one can show any other time from the Word of God. The only retreat from this position which can be conceived at this time, is to deny confirmation and security altogether, and lay the ground-work for apostacy in heaven, which would be most fearfully hazardous to the cause of truth. Special attention is invited to this most wholesome and cheering truth—Christian confirmation. Remove it from the remedial scheme, and the saints in heaven have no rock of safety; all the guarantees are gone—swept away with one fell stroke, and all heaven may in the roll of years be depopulated and hung in gloom. There is, however, no intimation here that any evangelical body of Christians hold such sentiments, but the contrary. And I wish to impress the fact on the minds of all, that even those who object to our views of perseverance, do nevertheless, fully and to all intents and purposes, subscribe to every essential element contained in the doctrine. It is the adaptation of the plan of free grace, fully and forever to save a sinner from his sins, and to confirm and seal his title to everlasting life at some time during his probationary state, which is this side of heaven; and this is all done by grace through Jesus Christ, and in conformity with free agency. Predestinarians are not included here, for as much as their scheme sets aside all conditions, and builds for certainty of future glory on fore-ordination. Now, as it has been shown that the vital feature of perseverance as held by us is everlasting life, and this cannot end, it will be seen that all who have it, or an irrevokable title to it, will certainly be saved. We contend that they will persevere. All those who reject our views, therefore, only reject them as to the time when Christ becomes our life and confirms our title.

For they, too, believe in the reality of this same kind of life and the same kind of confirmation, at or before death. Having shown that there is an agreement thus far, we cannot be charged with inconsistency to any great extent, because we contend for the scriptural time for confirmation, and place it a little earlier than themselves. We all believe this precious truth, and fondly cherish it in our hearts, that whenever Christ becomes our life, and this is hid with him in God, that whenever he appears we shall also appear with him in glory. Having proven the time of confirmation hitherto, I shall leave for a time this part of the argument, and devote a few thoughts to predestinarian objections, bearing on this point. They object, not to the doctrine, but more properly to the frame-work of it, as maintained by others. Their views of perseverance are briefly the following: "That God did, from all eternity, fore-ordain a certain definite number of the race to everlasting life and glory, and also ordained all the means for its accomplishment, that in due time Christ died for them, and the Holy Spirit will effectually call them, and they will be sanctified and glorified. This was all ordained, and will be consummated with unerring certainty. The rest of mankind were ordained to everlasting death, and Christ made no atonement for them." This is substantially the foundation on which they predicate the perseverance of the saints. Should this fail them, the next step must be to our standpoint, or give up the doctrine of perseverance altogether, which they certainly would not do. And as they discard all conditions, and hold to a sovereign change of heart, and faith a sovereign gift to all the elect, it would be difficult for them to leave their old platform and come to us. Hence, it must be manifest that they will give up neither unconditional election, nor perseverance founded thereupon, without a struggle. For they stand or fall together, according to their views. In this place, I have but little to say in relation to predestination and unconditional election, only its bearing on the divine character, and its history in the world. These are certainly very gloomy, and not calculated to recommend it as the best means of promoting revivals of religion and the conversion

of the world. And although its advocates have doubtless done great good in the world in promoting the cause of Christ, it does not appear in the history of revivals that unconditional election, however, had any part in the work, or has ever gained any trophies; nor have its defenders had any use for it in seasons of refreshing from the presence of the Lord. Its tendency has ever been to chill the Church, and to drive sinners into a state of stupor and inactivity; for no call or offer of life can be made to any but the elect, and they are certain to be brought in when the time comes, and all the residue will as certainly be lost. At the present day, this stern doctrine is being laid on the shelf to sleep the sleep of death, while the dust of ages shall gather upon it and cover it up, never to be aroused until God shall call it forth to meet his condemnation. For according to its stern features, truly some are saved, but all the rest are doomed to perdition from eternity. God is equally the author of both. He saved the one part, and damned the other, at the same time, and by the same decree, only turned in different directions. Therefore, while he is the author of all good, he is also the author of all evil and of all the sins and miseries in the regions of lost souls throughout the universe. Now, as this gloomy sentiment is the foundation of perseverance with its advocates, we reject both together—the eternal decrees, and perseverance on that basis—and seek for a better in Jesus Christ, and by faith in his name. For the Bible abounds everywhere with invitations, promises, and assurances to such as believe that they *shall be saved*. “He that believeth on the Son hath everlasting life.” He has it now, since he believed, and from that time, and it was given on condition of faith in the Son of God, and certainly he will persevere to the end and be finally saved.

2. The second objection frequently urged against the doctrine of perseverance is that its tendency is licentious; it is thought to lead to negligence in Christian virtues, and carnal security. It will readily be seen that this plea is founded on the supposition that the motive power is removed by assurance and certainty of eternal life, and there is nothing to stimulate to a life of devotion, where the fear of

hell is removed. The fear of hell would, in this event, be at least part of the motive which such objectors would hold out to influence Christians to walk in the ways of righteousness. It is one thing to present a motive, but quite another and different thing to adapt it well and truly to suit the case. It is very questionable whether this is the most suitable motive to hold out to a Christian who loves God, and delights in his service.

The fear of death, and the promise of life, are both presented in the gospel to sway the minds of the unconverted to forsake sin and seek the Lord, and such are threatened with death should they disregard the warning; but not a solitary instance can be found on record where God threatens to disinherit any of his children and consign them to hell. He threatens them with chastisements, which is common with all his sons and heirs whom he hath received, but he never speaks of turning any of them into perdition. The motive held out to Christians is that which correlates with their new nature, that which they most of all love, and not that which they hate. Christians, children of God, are said to be new creatures in Christ Jesus, to hate sin and love God. Therefore, as they are dead to the love of sin, and alive to God and holiness, how shall they take pleasure in sin, and turn away from the only fountain of living joy, to suffer the pains which sin inflicts? We have all the weight which reason can give to this argument, to sustain the opinion that the children of God love him, and have more delight in his service than in the service of sin, and would not of choice leave his service to serve sin, though they might feel an assurance from God of heaven. And certainly those who only serve God from a fear of hell and not from love to him, and the superior pleasure of his service, and feel it in their hearts to turn back were the fear of hell removed, give no evidence of a new heart, or that the spirit of Jesus Christ is in them. And such professors generally do turn back, and these are the only ones that do; for the Lord's people who have his love rooted and grounded in them, are more delighted in the path of holiness than in the crooked ways of sin, and would of choice serve the Lord.

The very idea of rebellion, and the feeling and disposition to turn away from God, should it be made certain that we are sealed and certain of glory, is most appalling, and shocks the Christian heart. Such a feeling has never entered heaven, and never will; for it would, were it to possess the bosoms of the saints in light, hurl them at once into hell—it is the spirit of rebellion against God. Surely, nothing can be at a greater remove and more antagonistic to the spirit of Jesus Christ, which binds his people in loyalty to the eternal throne, than a feeling of disobedience and ingratitude to the Giver of all good, especially where the best gift of God has been bestowed, and a sealed title has been given to eternal life. No one who has the spirit of the Son of God, can feel in his heart to rebel against the Almighty, when the fear of hell is removed, and assurance given. There is something in our holy religion which increases in love and loyalty to God in proportion as our acceptance with him is more manifest, and our certainty of future glory unquestionable. And whatever that mysterious something may be, which so binds all the saints together in heaven, and all of them in willing obedience to God, which will never be severed, it certainly begins here, and no time can be more scriptural than the very instant when Christ become the life of the soul which is hid with him in God. These are the only characters that will persevere to the end and finally be saved. All others, who stop short of this attainment, will fall away and turn back to sin. While it is urged by the advocates of the doctrine of apostasy, that the tendency of perseverance is licentious, it may not be amiss to test this question in a fair way, by a strict inquiry into the lives of the adherents of each system of doctrine. And, although this mode of test is not claimed to be infallible, it must be as safe on the one side as on the other. Where, then, do we find the greatest number of backsliders, and looseness of life, in proportion to the numerical strength of each organization? In answer, we can only give our own opinion, and leave the final decision to an impartial public. This much may be safely affirmed, that if the design of preaching apostasy is to guard the membership against it, there has been a manifest failure; for all men will bear me

witness, when I say, the backslidings of the people and their looseness of life under this sentiment have been fully equal to any thing of the kind which can be found anywhere else. This being a fact of history—as well as of observation—we may well enough test the soundness of each system by its practical influence upon the lives of its several adherents. And by this mode of test I have come to the conclusion that there is more stability and firmness of purpose manifested in the lives of Christians who adhere to the doctrine of perseverance, as held by us, than can anywhere be found where the doctrine of apostacy is urged upon the consideration of Christians, to excite them to serve God from the fear of hell. No one will stand the test in passing the fiery ordeal through this world, and exhibit the outgoings of God in his life to the end, who has not the living God in the temple of his heart. This, and this only, is the great secret of the saints' perseverance. All those who have this, will live right, persevere to the end, and finally be saved; but such as have not, will in due time disgrace their profession and go to their own place, though heaven and hell were unfurled before them. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."—1 John II. 19. The most powerful motive with a child of God, to stimulate him in his onward course in the ways of righteousness, is the love of God, and an earnest of heaven in his heart, with a full assurance of his final inheritance. This living principle being in him, it springs upward, and bears the affections of the soul to God and heaven.

3. The gospel, however, presents motive to the minds of the unconverted, to influence the action of the heart and the choice of the will in the acceptance of the Son of God, which is the most weighty of which the human mind can conceive. God in wisdom has chosen and adapted it in the best possible form. True enough, the damning nature of sin is discovered and brought to light by the Spirit, while trembling and fear agitate the guilty soul; but this of itself is not enough to influence right action—there must be an offer of

relief and life. Here, again, motive power may be tested, both in conformity with the doctrine of perseverance and that of apostacy. According to the first scheme, the tender is fairly made of deliverance from sin, and final salvation on the condition of faith in the Lord Jesus Christ, and there is vouchsafed accompanying grace, together with the assurance of glory in the end. This motive is full of promise and power—there is certainty, should the point of a new heart be reached, and Christ once be formed within the hope of glory, “that when Christ, who is our life, shall appear, then we also shall appear with him in glory.” By this the mind is influenced to struggle for the rock of safety, “against which the gates of hell shall not prevail.” Once planted here, the child of God stands and rejoices in the hope of the glory of God. Thus, the promise of the gospel is fulfilled, which says: “Believe on the Lord Jesus Christ, and thou shalt be saved.” But what is the motive to forsake sin and trust in Christ, according to the scheme of apostacy? In its best form, there is no certainty that he who believes in Christ will ever reach heaven—nothing but a bare probability. He is liable to fall back at every wrong step, and still back, more and more, until he is in a more hopeless condition, if possible, than if he had never started for heaven; and it may be, and all the probabilities are on that side, that many anxious hearts are repulsed and driven back from seeking the Lord Jesus Christ, through a dread of loosing their religion by living in the world and falling into a worse state than the first. At this crisis, it were reasonable to suppose that when a sinner is halting and hesitating whether or not to seek the salvation of his soul, from the great uncertainty as to whether he would ever gain heaven or not, should he start, believing that multitudes have failed and that he might also fail, what could be better adapted to his case in this crisis, than the affirmation of the God of truth, that if he would believe in the Son of God with all his heart, he should certainly be saved? In fact, this view of the gospel plan has all the superiority over the scheme of apostacy that one thing can have over another. We see and feel this in the common affairs of life. No man has the same energy in striving for an uncer-

tainty, as for a certainty. When any great consideration is held out with certainty, and tendered on any reasonable and possible condition, the move is made at once in view of success, when it would not be made with three-fourths of the chances against it. And whenever the condition is met, we expect the promisor to make his promise good. No one expects any certainty of heaven on the plan of apostacy, until death; and doubtless multitudes are in constant dread of perdition at last, having no lively hope to cheer them under life's trials and toils, but what grows out of the bare possibility that they may happen to be in the faith when death overtakes them. I can see nothing that is gained by the doctrine, or inducement for any one to preach it as a scheme of utility, when the motive of the gospel is greatly impaired by it, and sinners are hindered from trusting in Christ by it, and when no one's life as a Christian is made any better by it, than the lives of those who do not believe it, but the very opposite. Men may, and often do, strive for that which is only possible, without any certainty; but when this is the case in view of probabilities, how greatly would their energies be quickened by certainty. We confidently believe that God can save sinners from their sins, and save them in the ways of holiness, and as he has promised so to do, he will perform what he has promised, and all this will be done without the least liability of encouraging a licentious life in his children. His grace will be sufficient for their day.

4. There are some passages of scripture which are supposed to imply the possibility of falling away, or that Christians may apostatize from God—such as the following: “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” Again: “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adver-

saries.”—Heb. vi. 4, 5, 6; and x. 26, 27. Whatever character may be referred to, the strongest possible language is used to prove that should they apostotize from their station, it would be impossible to renew them again—to restore them to the same condition and privileges. If, therefore, the true Christian were referred to, and such should fall away, the fall would be final and irrecoverable. Nothing would remain but a certain fearful looking-for of judgment and fiery indignation, which should devour them.

While the impossibility of recovery in this case is affirmed, there is no affirmation that such persons ever had or ever would fall away—nothing more than a plain statement as to what the result would be, should they fall. One fact may be considered as fully established: Should such characters fall away, their doom would be fixed, and their case would be hopeless. The only Lord and Saviour, and his sacrifice for sin having been set aside and rejected, there would never be another. As to whether the reference is or is not to real Christians, I have no tenacity enlisted in that direction; for while the apostle mentioned what the result would be, he never has intimated anywhere else, nor in this instance, that a child of God ever had or ever would fall under such hopeless condemnation. And, although the Christian character may be referred to, and so Dr. Barnes thinks, nevertheless, the apostle speaks in both places of true Christians, and with the most unshaken confidence and full persuasion that they would never fall. “But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.”—Heb. vi. 9. Again he says: “But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”—Heb. x. 39. In relation to believers—beloved brethren—his persuasion was very different, he fully believed they would not draw back unto perdition, but press toward the mark for the prize, and finally realize it in glory. Nothing could be plainer nor more fully established than the faith of Paul in relation to apostacy. He fully rejects it in this very connection, as well as elsewhere, and maintains the doctrine of perseverance and the final salvation of all true believers. No one, however, can,

and certainly I cannot, doubt, that if the child of God were to commit such sins as to crucify the Son of God afresh and put him to an open shame, it would end in perdition; and if saints in heaven were to commit such crimes, they would be thrust down to hell to suffer the vengeance of eternal fire; yet none have ever so sinned, nor ever will.

Such cases might be supposed, notwithstanding, for the purpose of exhibiting the enormity of sin, though it might never occur; and by so doing, the heaven-daring character of those who, often reproved and warned of their danger, but who still continued to stiffen their neck and resist the Holy Spirit, might more fully be brought to light, and the characters themselves be brought to apprehend their liability of being given over of God. There is a point in human life, under the dispensation of grace, where some men turn to God and heaven, and never turn again, but finally enter. And there is also a point from which others turn to perdition, and never turn again, but persist in their mad course to hell. And manifestly, there is a point of light from the world to come, and of fair opportunities, and the tender of eternal life; and it may be that these characters turn their backs on each other at or near the same point, never to return or meet again—the one to life, and the other to death. The Word of God nowhere tolerates sin, and more especially wilful, known sin. Those who love and practice sin, have no warrant from the Divine Word to think themselves new creatures in Christ. And such as live in known sin from year to year, when the Lord calls them now, have no assurance from him that he will bear with their presumption to the end of life, and then save them. Known, wilfull sin is certainly damaging in its nature; and who will venture to say that sinners enlightened fully by the Holy Spirit may not and do not thus sin? They sin against the good Word of God, and the powers of the world to come, when they sin with the light of the Holy Spirit shining into their hearts, and they are not and cannot be ignorant, but must know, and sin wilfully. And how often is their heart penitent? They repent, and come within one step of the kingdom—they are very near; but never take the other, the saving step, which is faith in the Son of God,

but with trembling, Felix-like, say, "Go thy way for this time; when I have a convenient season, I will call for thee." Then, why may not this be the very character referred to, rather than the Christian who sins wilfully, after having received the knowledge of the truth? Certainly Paul nowhere else, should it be so in this instance, speaks of the wilful sins of Christians, not even as a possibility, but the contrary. And John says: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin; because he is born of God." And Paul certainly held the same faith, where he says: "How shall we that are dead to sin, live any longer therein?" To say the least of this language, it does not even squint at the Christian as a wilful sinner, or as ever committing such sin at all. The words, "renew them again unto repentance," have lead some to the conclusion that the Christian character is referred to; for as much as they suppose repentance to be the fruit of the Spirit flowing from a regenerated heart. And thus the words "renew them again," are thought to signify that they had once been renewed to repentance. But, as sinners repent under the light of the Holy Spirit before they are regenerated, they may repent and not be regenerated, and certainly will not, unless they also believe. And should anyone reject Christ at this point, wilfully, he might be deprived of the Spirit's influence, and repentance be forever impossible thereafter. "Renew them again unto repentance," implies that they had once been penitent, and that it may have been of the right kind; but it by no fair interpretation signifies they had been renewed in their temper and disposition, or had the renewing of the Holy Spirit. Nor is there any intimation of faith in the Son of God, which is essential to a Christian. And, although repentance is a necessary concomitant of faith, and always accompanies it, at the same time it is not faith, and does not supersede it; nor does faith in Christ necessarily and invariably succeed it: they are quite different exercises of the human heart; and, doubtless, multitudes repent who are never regenerated, because they did not also believe in the Son of God. They are like the man out of whom the unclean spirit had gone, walking through dry

places, seeking rest and finding none. They return to their old paths and habits, and their condition becomes seven-fold worse than before their dry reformation. Those who maintain, as Dr. Barnes and all other predestinarians do, that both repentance and faith are gifts of God, flowing out of a new heart, are expected to think that all are Christians who repent; for they admit of no repentance in any case, where the heart has not been renewed. But the Bible teaches that sinners, being enlightened by the Spirit, repent, and if they also believe, they are renewed in their hearts and sealed to the day of redemption. Hence, penitent sinners may fall away and never be renewed, or brought to repentance again; but such as repent and believe, "Shall not perish, but have everlasting life."

5. A few thoughts will next be devoted to the consideration of the following connection of Scripture: "For if after they have escaped the pollution of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them; but it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed, to her wallowing in mire."—2 Peter II. 20, 21, 22. This connection is closed by the writer, with a quotation from Proverbs xxvi. 11, doubtless for the purpose of giving his exposition of what had gone before: "As a dog returneth to his vomit, so a fool returneth to his folly." And to make it still more impressive, he adds: "And the sow that was washed, to her wallowing in the mire." The character described had escaped the pollutions of the world, through a knowledge of the Saviour; had known the way of righteousness, and the holy commandment; but had turned away from all this, and become worse and more vile than if he had never known these things. This accords with both Scripture and reason; for the Saviour often taught the Jews that their condition would be worse, and their punishment greater, than even that of the Sodomites; because they had the law and

the prophets, and also Christ himself, and mighty signs and wonders were wrought among them. But after all, they only escaped some of the pollutions of the world, some outward sins. For while they were very strict religionists, and constant attendants on the temple service, and even rebuked the Son of God for his apparent neglect of the Sabbath, they were, after all this, only as whited sepulchres, washed on the outside; while within, they were full of rottenness and filth; like the washed sow, still inclined to go back to the mire. True, in this language of Peter, we have proof of clear light, of fair opportunities, and of outward reformation, but no evidence of a new heart, or the mind that was in Christ. The old man was still there, inclined to return to the filth of the world. Like the filthy dog and washed sow, still the very same animals, with the same old natures, inclined to old habits. Had they been changed into sheep they would not have been inclined to do as the dog and sow. The entire chapter shows that they were like Balaam, and other false prophets and deceivers, and the fruits of such persons—labors—notwithstanding their knowledge and reformation. For how often in our day, are many of those who are correctly instructed, and brought to feel their lost condition and need of salvation, but at this very point are drawn away, and instead of Christ, they are presented with some shadow, or form, to quiet their conscience and ruin their souls. Such religionists go back like the sow, and never forward like Paul, “who pressed toward the mark for the prize of the high calling of God in Christ Jesus.” In short, there is no evidence in this place of apostasy, such as to overthrow all the testimony elsewhere in the Bible to the contrary. And there is the total absence of any clear case of actual apostasy ever having occurred since the plan of salvation was devised.

6. Cases of actual apostasy have been alleged, such as Judas, and brought to bear upon the doctrine of perseverance. It has been urged with no little confidence that Judas was a Christian, and fell from grace. If this could be shown in any clear way whatever, it would suffice for all, and settle the question. For it is at once admitted that his end was

gloomy and most wretched, and doubtless he went to perdition. For he not only laid violent hands on his own life, but he betrayed the innocent Son of God, and Jesus said it had been better for this man had he never been born. He was numbered with the twelve apostles chosen by Christ, was a witness of his miracles and of his doctrine, but not of his death and resurrection; and certainly he was one of the most mysterious characters of the race, and we know not why he was chosen by our Lord. Christ came into this world to die for sinners that they might have everlasting life, and certainly his betrayal by Judas had no merit in it, and could contribute nothing to the efficacy of the atonement. In fact, nothing which Judas did in this affair, had any thing to do with what Christ came to do for the salvation of the world in any essential way, in so far as we can see, more than the cross on which he suffered, the nails which fastened him to wood, or satan who tempted him. Yet all this, wicked as it was, and hateful in the sight of God, was foreseen as it actually occurred, and was foretold by the prophets, but not ordained of the Almighty. For Christ, who came to die, could have done so, and would, as he did, when he voluntarily gave up the ghost. Judas sinned under no decree of God, but against every righteous law known in the universe, and against every righteous decree of the Almighty. But all this wickedness was overruled, and God triumphantly set his Son upon his holy hill of Zion, a prince and Saviour, to grant repentance and remission of sins. Though this betrayer of Christ repented, it was unto death, for he fell—fell from office, died and went to his own place. He was lost forever. Let us now see what his character was in relation to Christianity in its true sense. If he ever was a regenerated man, he certainly apostatized and sunk to perdition, and this would be one case of apostasy, but not of recovery. We can only learn what he was from the inspired record. The Saviour says, "Have not I chosen you twelve, and one of you is a devil. He spoke of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve."—John VI. 70, 71. Judas was one of the twelve chosen by Christ, and at the time of this utterance he was a

devil. Whether he had previously been such or not, we are to see. John vi. 64: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." This verse not only demonstrates that he was an unbeliever at this time, but had been such from the first. "For Jesus knew from the beginning who they were that believed not. This was Judas the traitor. He believed not, never believed in Christ, and he knew it from first to last—"from the beginning." As he never was a believer in the Lord Jesus Christ, he never was a Christian or child of God. He could not be such, being an unbeliever, though he was one of the twelve, and held the office of apostle. But we may note this man still further in this inquiry. In his mediatorial supplications, our Lord prays for certain specifics, which were granted by his Father. In his prayer, see the following: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the Scriptures might be fulfilled."—John xvii. 12. Judas could not be included in the number of those given him, and for whom he prayed, for he says they had kept the Father's word. This was not true of the son of perdition, for Christ had previously said he was an unbeliever and a devil. It is, however, thought by some that the language used by our Lord admits of an exception—that he had kept all except Judas the son of perdition, but had lost him. That he intended no such exception, or advantage to be taken of his very plain words, we shall see in the next chapter. "If therefore ye seek me, let these go their way:" that the saying might be fulfilled, "Of them which thou gavest me, have I lost none."—John xviii. 8, 9. This is positive, and admits of no quibble. He had lost none. And this positive declaration is said to be a fulfilment of what had been previously said in relation to this same fact, as recorded in John xvii. Therefore, our Lord's saying may be rendered thus in this place: "Those that thou gavest me I have kept, and none of them is lost: but the son of perdition is." Again: "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing,

but should raise it up again at the last day.”—John vi. 39. This kind of gift implies more than the office of an apostle. It signifies certain and eternal salvation, for Christ says that he will raise such up at the last day. And again: “And I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father’s hand.”—John x. 28, 29. As has been demonstrated, Judas never believed in Christ; he was never given to him. Christ never gave him eternal life, and when he perished, he perished for neglecting salvation, and never as an apostate, who once had eternal life given him, but lost it, and slipped through the fingers of our Lord, or was plucked out of his hand. Our Lord Jesus Christ never has and never will lose one, if we are to believe his Word; but he will raise all up at the last day in his own glorious likeness, to behold his glory and dwell forever in his presence.

7. Peter, who was one of the boldest, most active, and useful of the apostles, is thought to have apostatized, by some religionists. If by apostasy it is only meant that he sinned, and sinned egregiously, this is admitted; but if we are to understand that he passed out of the gracious hands of the Son of God, this is denied. He was guilty, both of swearing and falsehood—he denied his innocent, suffering Master with asseverations. This had been foretold by the Saviour, while Peter, full of self-confidence, boasted of his own integrity and firmness, asserting though all men should deny the Lord, yet he would never forsake him. He, however, soon learned his own weakness and entire dependence upon the Rock of Ages, when surrounded by an infuriated mob, and both himself and his Master were threatened with death. In this critical situation, he denied discipleship, or that he knew the holy Jesus. And if it had not been for one thing he would have fallen, or totally apostatized. The thing that saved him was, he had been given to Christ, to use Scripture language, and he had given him eternal life. “I give unto them eternal life, and they shall never perish.” Peter was a child of God; he had given his

heart to him by faith in his Son. He was an adopted heir, and a joint heir with Christ, "and was kept by the power of God, through faith unto salvation, ready to be revealed in the last time." Such are denominated by the beloved apostle, little children. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous."—1 John II. 1. Peter sinned contrary to all good counsel, but still being a child of God, he had an advocate with the Father, Jesus Christ the righteous, who, in his own Scripture phrase, prayed for him. "And the Lord said, Simon, Simon, behold, satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."—Luke XXII. 31, 32.

As we have seen, in the mediatorial prayer, Christ prayed for those who had been given him, so in this place we see that he told Peter specially, that he had interceded for him, that his faith might not fail. Yet, it has been supposed by some, that his faith did fail and he became an apostate, because our Lord said to him, when thou art converted, strengthen thy brethren. Such a conclusion would certainly be hasty, to say nothing more about it, for our Lord was never disappointed in any thing for which he prayed, and he prayed for Peter, that his faith might not, and surely it did not, fail. If it had in this sense, that would have been a clear fall, but Christ did not let him go; he held on to him, and satan could not pluck him out of the hand of the Son of God. His sin was very great, yet it does not appear that he had any dislike for the Saviour, and one look from his piercing eye stirred up the depths of his soul, and caused his tears to flow in bitter and deep repentance. If he fell, his fall and rise were in quick succession, for very soon after he sinned he repented. Surely, all Christians who sin do not fall, for then we should often fall were this doctrine true, provided we should rise after such falls. "When thou art converted, strengthen thy brethren." Conversion does not necessarily and always signify regeneration, or a change of heart, nor does it imply this much in this case, for there was

no failure of Peter's faith which he had; it continued. Then his conversion was something else, and not regeneration. It was a change of some importance, which could take place in one who at the time might be a new man. Peter was evidently self-confident when he affirmed he would never deny his Lord, though all others might do so. But very soon he fell into that sin against which, in his own strength, he had protested, and became convinced—converted from the pernicious error of self-confidence, instead of an humble reliance upon God and his grace. One of such a sad experience might well strengthen his brethren by solemn warning against trusting in an arm of flesh, and invite their special and constant trust in the Almighty arm. Peter's case may well and truly be called up as evidence that a good man may commit sin, as the Word of God fully establishes, but not to prove the doctrine of apostasy. For the proof is full and clear that he did not apostatize, though he sinned. His faith did not fail, as Christ substantially said, when he told him he had prayed for him that it might not fail, but continue. Were it not for such plain and unequivocal declarations as the above, it might be thought and even urged that Peter apostatized, but was restored. But under the circumstances of the case throughout, and all the parts relating to it, such a conclusion would be rash, as it would stand up in total disregard of the Lord's Word. It is matter of devout gratitude to God, that not one case has ever yet been known that a truly regenerated child of God has been lost, nor is there any proof that any one ever will be, but the fullest assurances from the Lord to the contrary.

8. We are by no means to overlook the peculiar adaptation of the plan of recovery to our fallen race. Except through the Lord Jesus Christ, we are certain of nothing good, but on this rock there is safety. Such is the nature of divine grace and its power in the human soul, as to create within it an undying love to God and hatred to sin, and here the principle of life and eternal allegiance springs up forever. It has already been shown that the vitality of the plan and the excellency of our holy religion consist in giving to the free and responsible soul of man a living, never-failing,

endless reality, which binds him to God, and God to him forever. This is denominated eternal life, it is Christ in the soul, the hope of glory, and is both sure and steadfast, having entered into that within the veil. As has been proven, this work is done by the Spirit, and this gift bestowed on condition of faith in the Son of God, and at the time of justification, regeneration, and adoption, and the chord which binds such souls to God, is represented by the strong grip of the Lion of the tribe of Judah and that of his Father, from which they never can be plucked, and they will never let them go. There is evidently some glorious mystery in spiritual religion, which, while it gives the greatest certainty of future glory, there is no desire within to turn back to sin, either in this world, or in that which is to come. Surely, none of the saints have ever fallen from heaven, and it has never been proven, and never can be, that any child of God has ever been torn from the Saviour, either by himself or any other power. They all serve God with cheerful obedience above, and the same life principle which leads to it there, prompted to it here in this world before they entered glory. Those who suppose this doctrine to be of a dangerous tendency—a tendency to influence Christians to leave the service of God and go back to the world, ought to look well to this matter. Such as go back to wilful sin do not go with Christ in their heart, nor by turning him out of it, but they go back to where they properly belong, to their own native element, and the only reason which can be scripturally given for such a drawback is, that the spirit of Jesus Christ was not in them. They did not draw back to perdition because they were assured, according to the doctrine of perseverance of future glory, but because they loved sin and not God.

The danger does not appear and cannot be found in the doctrine of perseverance; nevertheless, it may be found somewhere, and it is real and imminent. It consists in a religion which never transforms the heart and fills it with the living God and his love, but leaves the whole body of sin there, with scarcely a sickening wound. We are often and earnestly admonished to self-examination, to examine

ourselves. "Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates."—2 Cor. XIII. 5, 6. Here we see that pure religion is a living reality in the heart, to be felt and known by all who possess it. The apostle emphatically says that Jesus Christ is in all those who are not reprobates, or unrenewed sinners, and that they may prove themselves and know it, know themselves to be in the faith. Many, it is to be feared, who claim to be Christians and to have a hope of heaven, never know Christ to be in them by the witness of the Spirit, and never give any evidence of it by their correspondent fruits and lives. Consequently, their lives are a foul blot on the Christian name, and they go back to perdition because they were not of us. Christ was not in them, for if he had been, they would no doubt have continued with us, but they went back, that it might be manifest "that they were not of us." The first and principal thing to be guarded in the Christian religion is, the vital principle in the hearts of those who profess it, witnessed by the Spirit within, and demonstrated by their lives in the sight of all men. Those who have Christ in their hearts know it themselves, and they will manifest it to the world, for Christ will show himself in their lives, as sure as he lives, and when he appears in glory, they shall appear with him. Admonitions and warnings are often given by the Lord to his people, to watch and pray, lest they enter into temptation, and he often chastens them, but always with parental kindness, and never in anger. It is done for their good, and not for destruction. The Lord does not cast off his adopted children, for they are heirs of God, and joint heirs with his Son Jesus Christ, and are sealed to the day of redemption. Therefore, as the course and life of the Saviour while on earth were onward and upward, so will that of his children be, forasmuch as he is their life and lives in them. As Paul has said, "I am crucified with Christ: nevertheless, I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

LECTURE XVII.—THE RESPONSIBILITY OF MAN AND ALL OTHER MORAL SUBJECTS.

THE righteous reward of all virtue and punishment of vice, the introduction of evil into our world and into the moral universe can only be reconciled with the character and government of God on the ground of free moral agency and creature responsibility in the fullest sense. In the same sense, and to the very same degree that liberty and responsibility are lessened in relation to rational creatures, guilt and blame are removed from them and placed elsewhere. And whenever we cease to blame the creature, I can see no point in the universe where blame can settle down except at the *Eternal Throne*. Creatures are only creatures, whether they be angels or men, and they are equally dependent on the Creator, and the mighty angel has no more moral power to do his Maker's will than the man; they are both equally able to stand and equally liable to fall. And there is, it seems to me, no difference in moral actions, only in relation to intelligence, ability, and freedom of choice. Where these are all wanting there can be no action of a moral character, and if any one of them is wanting it is as impossible to conceive of sin or of praise or blameworthy actions as if they were all wanting. When I speak of ability to obey or disobey God, I mean plainly all that can be meant by both natural and moral ability, so far as we responsible creatures have any need of them, and I say we have them by nature and grace through Jesus Christ. If these were necessary and we have them not, and can by no means obtain them, the want of them is no crime in us, unless through our crime we had lost them. I therefore maintain that we have all the ability which we need to do whatever our Heavenly Father requires of us.

I can see no use in all which has been said in relation to natural ability by necessitarians, if, as they say, there is a moral inability to be overcome or removed, which all their boasted natural ability can never do. We do not deny the existence of natural ability more than we do that of moral ability, nor do we doubt but there is some distinction between them. But what of all that when it must be a plain matter-of-fact that no free agent is to lack anything which belongs to free agency and responsibility, whether it be natural or moral ability, for just in the ratio which any moral agent lacks anything essential to his responsibility is he irresponsible, and nothing is more inconsistent than the position sometimes taken that natural ability is sufficient of itself to enable us to obey God, or to constitute us fully responsible, and yet we are told that no one of all the race ever has or ever will obey God without moral ability. Surely, then, natural ability must be very feeble in morals and religion if it never has done any real good in this respect, and never will. How can we know that it is an ability at all in any religious sense, when it has never done anything in this way, and never will? I consider nothing an ability in any true sense which is totally useless in accomplishing the very thing to be accomplished, and can answer no good purpose, but on the contrary only casts a thicker gloom over the truth searched for. If free agents are required to exercise natural ability, they must have it, and if the exercise of moral ability is required, they must have that or a compliance would be absolutely impossible.

President Edwards says "that moral necessity may be as absolute as natural necessity." President Edwards certainly held natural necessity to be absolute and insurmountable, and whenever it holds any one fast in its ponderous chains, there can be no responsibility; and he says moral necessity may be equally as absolute, and he certainly holds that it is, but does he hold that all such, or that any one under such moral fate is excusable? Certainly not. Under the former there can be no blame, while under the latter there is guilt and condemnation. These are some of his words: "It is indeed a very plain dictate of common sense that natural necessity is wholly inconsistent with just praise or blame."

Again he says, "In like manner, if things in themselves good and desirable are absolutely impossible, with a natural impossibility, the universal reason of mankind teaches that this wholly and perfectly excuses persons in their not doing them." Now, why is it not equally as plain a dictate of common sense that moral necessity, which is as absolute as natural necessity, is inconsistent with just praise or blame? The only reason assigned is, that the will of man is free in acting under moral necessity, which is not supposable in the other case. But if the will of man is absolutely influenced and controlled by a superior power, though it may be said to act freely and of choice, is not that act and choice as complete a necessity as any case of necessity in the moral universe? The freedom in this case will be seen to be just such as we find in the running of a stream down the channel—it is free only because it is so ordered that it must run and cannot do otherwise, and is not absolutely hindered or prevented. Necessitarians will allow that there is no freedom and responsibility where there is a hindrance to prevent the action. It is naturally impossible in such circumstances. But let us see if the impossibility is not as absolute and as fatal to free action and choice, when there is a power behind the throne to produce the action, as when the power is before the throne to prevent it. The action is said to be free when it is produced by an over-ruling power and all hindrances are taken out of the way, but not free and responsible if the power steps before the throne and prevents. Here let me say that it must be next to impossible for any one to find any difference between the freedom of actions when they are all forced, whether they are forced by a power behind or before the throne, whether up or down, east or west, there is no responsibility in either case. I maintain that when actions of the will are free in the true and proper sense, there is to be no power or force used in any way, so as to produce actions or to prevent them, for all actions must be as the superior power wills who superinduces them, and the creature acting is but the instrument in the hand of another, and not the responsible agent.

President Edwards, throughout the whole course of his

inquiry concerning the freedom of the will, aims to maintain the doctrine of absolute necessity of all kinds, and also to reconcile it with the moral freedom of the will and the moral government and administration of God. In the argument on the will he only presents two faculties of the soul, *i. e.*, intelligence and will; the affections or sensibilities are so blended with the will as to constitute but one and the same. Hence he says, "the will is as the greatest good." That is, the will is governed by the desires, affections, appetites, and passions. Consequently all motives of all kinds which operate on the will, so as to produce action and choice, have their seat in the affections and their firm hold upon the will and determine its action and choice.

Indeed, the motive and will are in correlation, and the action of the will depends upon the motive for its existence as the efficient cause—as the producer of the will and choice. Thus, the will being produced by the motive, and the affections, desires, and appetites being blended with the will, the will is as the appetites; and either the sensibilities are changed by the motive, or he who wields the motive changes the sensibilities so as to embrace it as the greatest good. Hence we see that the actions of all intelligent creatures are as the motives, and the motives are as the will of him who wields them and works all things according to the counsel of his own will, and the will of God—the motive presented and the actions of all wills are in correlation. This being Edward's scheme of necessity, I should think it impossible to find moral evil in the universe, for if the first will is good, so all the series in the long chain of cause and effect will be good, and the responsibility of all dependent beings is a great farce and deception. Where, then, is the will's freedom, and in what does it consist? It cannot consist in anything but liberty to do the will of God, and no necessitarian will venture to say that any being in the moral universe wills contrary to both the secret and revealed will of God—all actions are in perfect correlation with one or the other of these wills. And then, strange as it may appear, we are informed that while we obey one of these wills we disobey the other, and are justly liable to everlasting punishment. They tell us,

however, that the secret will of God is not the rule of our actions, but the revealed will is. I must, therefore, be pardoned when I say that the teaching is plainly that God has two wills as diametrically opposite as good and evil, as sin and holiness. I must, therefore, inquire whether there is not something somewhere in the scheme of necessity most radically wrong and detrimental to divine truth? To follow President Edwards, and others who agree with him through all their winding and intricacies, is not my purpose in this place. My design is to find some radical error at the very root of the scheme, and by so doing, uproot the whole scheme of the necessitated will. And this can be done, unless the advocates of the scheme fully take the position that God is the proper author of all sin of men and devils, or hide in the unexplored regions of mystery. Then let us begin at this point, where we find things in their original purity, and man in the likeness of his Maker. All will agree, Calvinists as truly as others, that man was created in the likeness of his Maker, and that he was at least free from all moral stain and pollution. The next great fact is that man sinned and fell by the exercise of his own free will and choice. Here Calvinists tell us that God knew before he made man that he would sin. But we are not concerned about what God foreknew, but the matter in dispute is, did God decree and exercise his will and agency in producing sin in the person of Adam? We have been often told that the sin of Adam is an ultimate fact, and we have no right to inquire how it was that he sinned and fell from a state of purity—all we have to do with it is to believe it as a fact. But still, the matter forces itself upon us that Adam was either forced to sin in some way, or he was not. According to Edwards, Adam never could disobey God while he remained pure in heart, nor can any one ever come back to God who has an impure heart, until the affections of the soul are first changed and made pure. As the whole question of free agency must rest here, I shall examine the going off from God first, and secondly the return of man to God through Christ.

Then first, man's departure from his Maker.—Necessitarians reason from effect to cause in morals as they do in nature,

and as all natural effects must have their efficient causes, so must all moral effect have their efficient causes, and all these effects and causes must correlate. In other words, all good effects must have good causes, and all bad effects must be the result and product of bad causes. Then we must conclude, in conformity with this scheme, that Adam, being pure when first created, could never sin until his heart was first changed from good to evil, for it is assumed that he could by no volition of his soul change the quality of his heart, as all the determinations of the will must be determined by a previous determination of the will, and so on, *ad infinitum*. Now, where is the truth? Is it truth that man, being pure, could not sin under the moral government of God, unless God in some way fitted him for the deed by infusing impurity into his soul? If so, whose sin would that be? We are told that it would be man's own sin, forasmuch as it was man's own free act, and his will acted freely, not being hindered by the Almighty. But then, who was the efficient cause of the act thus brought about? Evidently God was the efficient cause of the act, evil as it was, and here we have the best of all causes producing the worst of all effects—the sin of Adam! Where then is the soundness of the Edwards' position, that a pure man could not sin with a pure heart, when the superlatively perfect Jehovah could do worse—he could make man pure and then, in order to necessitate him to sin, make him impure, that he might act or work out what God worked in him, and all this circular motion in order to prove man's responsibility in conformity with *mighty necessity*. In other words, pure man could not sin, but his holy Maker could, or could be the author and producer of all sin and the approver of his own acts and doings, and also the disapprover of man's acts produced by himself. Then we are told that all this is a great mystery. No, it is not. The mystery is that wise and good men could ever believe such absurdities, and take them for God's pure truths. The truth must be that man remained as God made him up to the very instant of time that his soul willed to do what he was forbidden to do, and his soul never became impure until he determined to do wrong. The act of the mind was a wrong act, it was forbidden, and then

the soul became impure and guilty. But before the wrong determination of the mind there was no impurity in the soul, nor does the Word of God say there was—it says the very reverse. It is vain philosophy that says man could not transgress until his Maker made him do it by first making a sinner by corrupting his soul, for Calvinists tell us that depravity or impurity of heart is the very essence of sin, and if so, man was a sinner, to all intents and purposes, before there was any free act and choice of his will. But we must see what man was before he acted and determined in his mind to disobey. He was brilliant in his Maker's likeness, but after he willed he became an impure sinner. This is Bible truth, and not vain, proud reasoning. Man was not a polluted sinner before he was, nor are we to so reason. We must have the fact of man's disobedience before our minds first before we can scripturally conclude that he was a polluted sinner. God said to Adam: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."—Gen. II. 17. The question very naturally arises in the mind, was man depraved and consequently dead in a moral sense before he disobeyed? If so, the act of the will had nothing to do in the affair, it was only the evidence of a sinful heart and the fruit of a morally dead man; it had nothing to do in producing that which was already there. It is, however, much more consistent and scriptural to conclude that man could sin with a pure heart than to suppose that God could pollute him and necessitate his sinful action and then hold him responsible for it. I maintain that the death threatened followed immediately, on the very same day man resolved, determined, willed to disobey; and it was a moral death, depravity, impurity, the loss of the divine image, and this resulted in the death of the body as an effect. This is death in trespasses and sins. The sin was a transgression of the divine law, and the death which follows it was the penalty, and God could in righteousness inflict the penalty after the sin was committed, but not before, as necessitarians have supposed. Sin was the cause, and the righteous cause, of depravity, and not depravity the cause of sin in the case of Adam; but his crime was

not completely consummated until he really did eat the forbidden fruit. But it may be asked how man's act of mind in willing to disobey could pollute his heart. To which I can well reply to those who hold that God could and did pollute man before he sinned, that he might sin, that God could well inflict the penalty due transgression upon the actual transgressor after he sinned; and those who hold that he might and actually did pollute him before, that he might and would necessarily sin, will surely have no difficulty on the principles of justice. In other words, God might justly curse man for his sin, but he could not righteously curse him, while innocent, with moral death that he might sin.

Again, it is objected that actions of free agents can have no moral quality only as they have it from the state of the heart or the quality of the affections; that the quality of the heart gives moral quality to the actions. In some instances and under some circumstances this is true, but is it true under all circumstances that none of the actions of intelligent, accountable creatures can have any moral quality whatever, except as the heart is either good or bad? Most evidently it is not true in all cases and under all circumstances. It is no doubt true in all cases where the creature is the prime instrument of his own pollution of heart; he is then to blame for both the pollution and all the bad effects flowing therefrom. But if God should be pleased in his sovereign will and pleasure to make a creature impure, or afterwards, and before he acted, to pollute him, how could such actions have any moral quality in reference to the creature any more than the appetite of hunger? The position that the actions of free moral agents can have no moral quality, except from the quality of the heart, is one of the cardinal errors which has led many to suppose that man, who was made in the likeness of God, could not sin until he was first polluted, which could only be done by his Maker. All must see that moral actions, the actions of responsible creatures, under divine law must either be right or wrong, obedient or disobedient to the rule of action. And it is not in all cases true that the quality of the heart gives quality to the actions, so as to make them good or evil. In responsible agents there must

be intelligence or wisdom to know the right, ability to do the right, and freedom of soul to will or choose the right or the contrary. These give quality to actions under the government of God, and these powers gave quality to Adam's actions in his first transgression. And those who controvert it must, as they do, hold that God polluted man's soul by motive or otherwise before he sinned. But I say that the actions of responsible creatures must have moral quality and be either right or wrong, whatever may be the motive of the agent. The law of God holds on firmly to its rights and will not yield or bend, and if we do not know what it claims of us, it is nevertheless our duty to know, and not plead our ignorance when we might know and do.

Adam knew his duty, but he did not know by sad experience what sin was until he sinned in his own person and felt conscious guilt in his soul. To say that actions have no moral quality only as they have it from the quality of the heart, is the same as begging the question at the sacrifice of man's agency, the dishonor of God and the Bible, that all these may be immolated upon the altar of reason. I am the more fully convinced that this notion is erroneous from the fact that it is the very platform of infidels. They hold that God has given us our nature and placed us under an absolute necessity of nature, so that we cannot act otherwise than we do, and that whatever is is right—there is no moral quality in creature actions, no moral evil. But necessitarians tell us that we reject their great doctrines of grace because we are carnal and our hearts are not subject to the law of God. But are not infidels and universalians carnal, who do at least hold the doctrine of fatal necessity? Angels sinned and fell, "they left their own habitations; some of them kept not their first estate, but sinned." Did God change their natures from holiness to sin; did he do it by a direct act of divine power, or by the presentation of motive, and was there no moral quality in their actions until some mighty efficient cause polluted their great powers? If God polluted them before they acted, they were not fit for heaven or the high station they occupied, and ought to have been removed, even

before they acted out what was wrought within. But it is said they sinned—kept not their first estate. Therefore it is certain they were under law and knew the right, “but did it not;” they were yet under trial; they were moral agents and their actions had a moral quality, and their natures were stained as a penal infliction. This, to my mind, is a much more consistent and scriptural view, than to suppose God first infused impurity into them, or in any other way fitted them for sinful actions, as though he were resolved to make them ruin themselves by first influencing them to sin. God certainly could make both men and angels with just such abilities and just such freedom as that it was possible for their actions to be their own, and to have a moral quality, either good or bad, according to action in view of law, irrespective of a polluted nature, and if he could, who will say that he did not do it? Actions may be free, but a nature may sometimes be absolute, and more especially when the giver of it designs it and determines it to a certain course of conduct under laws as absolute as the laws of gravitation in the material world. But actions, to be ours, must be determined by us in view of right, and be free from force of every kind, whether it be nature or direct power exerted upon us or in us.

The principles and facts with regard to free agency once ascertained and understood, we may proceed with safety through the whole course of man’s responsibility from the first to the last man. Agency is not altered under the divine government in any respect from what it was at first; and what it was in the first man of the race, it continues to be to the present time under grace. Man, then, we have seen, sinned and fell; he went off from God—he kept not his first estate, though he was pure. If he was pure at first, and became impure by his own free action, for which he was justly condemned, then he was not led off by his Maker under the influence of decrees, motives of the Lord’s ordering, and impurity infused into him to disorder his soul, but his action, which proved ruinous, was taken with the very same purity which the Creator gave him at first. From that very stand he took the wrong step. But necessitarians cannot see how there could be any quality in action which

could be sinful, without some sinful propensity in the heart going before to give quality to the action; and in assuming that there was, they make God the author of sin. If it is mysterious that man should sin without being influenced by impurity in his heart, it cannot be so great a mystery as the scheme of making God the author of sin, and still hold man responsible and justly liable to punishment, when he only did his Maker's will. And as necessitarians readily believe mysteries, they ought not to complain of what is mysterious, and especially when it accords with the Word of God. In finding the quality of an action, we are not first to go to the heart of the actor and search his moral sensibilities, but to the rule of action, to learn what it requires, and then to the heart or soul, to see if the agent is properly qualified; whether he is a competent agent, having all the prerequisites of responsibility. These all being right, we conclude that he ought to obey God.

I shall here notice the second part of agency, or the sinner's return to God, from whom he had revolted. In doing this, I shall still keep a firm hold upon man's moral agency. Some have supposed that man lost the freedom of his will by the fall; but I shall take the position that he lost nothing of his freedom, but is as competent an agent since the fall as before, and fully as capable of complying with whatever his Maker requires of him as if he were free from pollution. In taking this position, I shall deny nothing of man's depravity, but admit all the Word of God teaches concerning it. For as God did not give man an impure heart before he went off, so he does not give him a pure heart, either in whole or in part, in order that he may return. For the plan of recovery was wisely adapted to the case as it was; it was provided for fallen beings, who are still treated as responsible. All those, however, who advocate the doctrine of absolute necessity, the divine decrees, and a partial atonement, hold that none can come back to God unless they be first regenerated. Their position is, that man could not at first depart from God until he was in some respects disaffected and impure in his heart, and on the other hand, he cannot return unless he is first renewed in his heart and affections. In other words, God

will not accept of any one who does not seek him with pure affections, and in love to him. If we admit their premise, we are compelled to admit their conclusions. If we can only come to the Lord with acceptance from love to him, it must be evident to all that no one does love God in the true sense before he is born of the Spirit. Adam had evil or pollution in his heart before he departed, and we must have a new heart before we can return—this is the premise, or platform of necessity. And as I have controverted it in the first case, I shall do it in the second, and throughout the entire course of the argument. Man went off without being first impure in his heart, and he must come back with just such a heart as he now has, that it may be made pure. It is not a pure heart which loves God, which influences man to come to God, but he comes that God may have mercy on him, and abundantly pardon. It is not a principle of life in his heart which brings the sinner to Christ, but he comes to Christ that he may have life. But it is often said that we sinners cannot come to Christ unless the Father draw us. That is true; but the Lord complained of certain Jews, who, having been drawn, did not come to him that they might have life, for he says: "And ye will not come to me that ye might have life." Now, it must be manifest that if they could not come unless they were drawn, that Christ could not justly complain of them for not coming, unless he had first drawn them, according to the full meaning of that word. Calvinists can only understand the word draw to mean an effectual, irresistible draw, or call, in correlation with their scheme of sovereign election, which conflicts with what Christ charged against the Jews when he said, "Ye will not come to me that ye might have life." Let us then take the position that they had just all that influence provided in such cases in the remedial system. But all that was not a new heart; it was not life, but it was necessary for them to come to Christ that they might have life, and they never could attain it unless they did come. If none can come to Christ for his blessing, except such as have hearts to love God, how, or on what conditions are such persons to obtain new hearts rightly to approach the Lord? If there is no condition on which a

new heart is promised, then surely there can be no crime in making no efforts. But we are informed in the Word of God that sinners are to strive to enter in at the straight gate. God calls upon sinners to repent and believe, to strive, and seek, and pray. But of what avail will it be if it be impossible to find favor with the Lord, unless the heart be first regenerated? We must delay, and wait, until the Lord gives a pure heart. Whether a new heart or any thing else be required of us, there must be conditions appointed to suit our agency; it must be possible for us to comply with the conditions, or we cannot be blamed for non-compliance. The condition of eternal life is faith in Christ, and not a pure heart. If we can know with certainty that the plan of salvation was devised for sinners, we may be certain of its adaptation to their case. And surely no one has any just ground to suppose that sinners cannot come to the Lord in all their sins and guilt when he calls them. He does call them to come to him, to look unto him from the ends of the earth—all this that they may be saved. Holiness is certainly the qualification for admittance into heaven, but is holiness either in whole or in part, a qualification to come to Christ for saving grace? Certainly not. As well might it be said, holiness in man was the moving cause of God's love to the world, and of the device of the plan of recovery through Jesus Christ. If there was nothing good in us which first moved the divine compassion towards us in the device of the plan of salvation by grace, then surely the same mind is not moved to accept sinners because they love him, nor is there any thing required of them in the way of love or purity. All the fitness God requires, is to be a polluted sinner and to feel it, and be willing to have life as a gift from the Lord who offered it. Sinners can come to Christ before they are changed; they can accept Christ in their sins, for the remedy was provided for them and adapted to their wants in all things, and Christ is the sinners' Saviour. "He came not to call the righteous, but sinners to repentance." How convenient it is for those who assume that God had an elect number from eternity, whose salvation was unalterably secured, to suppose that these are the Lord's people spoken

of, and that he will make them all willing, and bring them to Christ by an effectual call. But we learn from the Word of God that Christians who love God are called his people, and they follow the Saviour whithersoever he goeth. But sinners are not his people in the same sense, though "all souls are his, and the soul that sinneth shall die." I can find nothing in all the wide range of revelation, that even squints at the notion as true, that sinners cannot come to Christ, or that he requires any kind of good and pure affections as a prerequisite to either come to Christ, or to find a ready acceptance with him. For all must see that if none can come and accept of the Lord's free grace without a special call, that no sinner can be justly blamed for not coming who never has that call given him. The very idea is to my mind most preposterous, that God failed to adapt the plan of recovery to this world of sinners, so as to leave them without excuse, that none can come with acceptance unless they are specially called, and that God calls some and not others, and then condemns the disobedient for not doing that which, according to the position, was impossible. The question of agency only has to do with the condition which God has appointed and made obligatory upon the redeemed race, and that condition is faith in Christ. All who ever have gone to heaven have gone there through Christ, and by faith in his name, and all who ever will reach that place in time to come, must travel in the same way. Faith is everywhere spoken of in the Bible as the only condition of salvation with adults. Abraham, Moses, Elijah, Peter, Paul, and all others, obtained salvation by faith in Christ, who are spoken of as good people, and whether they believed by natural or moral ability, or both, it is spoken of as an act of their own heart. For Paul says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." But I will not dwell on faith,* only I will say, that all who make it the fruit of a new heart in all cases, hold to the following doctrines: Eternal decrees, part of the race ordained to life, and part to death; partial atonement, partial operations of the Spirit; the scheme of

* See Lecture on Faith in Christ.

absolute necessity, that man sinned under the superintending and controlling influence of Providence—his heart was made impure in such a sense that he sinned necessarily; that all those who come back to God are first regenerated and made to come from love to him, under the influence of necessity; that faith is the gift of God, unconditionally wrought in the heart by the Spirit; that repentance and faith are evangelical graces, or fruits of regeneration, or the Spirit; that man has natural ability to return to the Lord, but no moral ability; that moral ability is restored in regeneration, at which time faith is given; that man is responsible on the ground of natural ability; and finally, that everything in the universe takes place under the influence of necessity, as absolute as the laws of gravitation, or fate itself. Hence, they are consistent with themselves, in holding that God influenced men and angels to sin; but are inconsistent in so far as they claim to hold men or angels responsible for their sins. We learn from the Word of God that man was made in the Divine likeness; he was pure, but he sinned and died. Here is an effect produced, it is said; but what produced it? If causes and effects are connected, and the one reveals the character of the other, when sin results from the action of a being bearing the image of God, shall we say that some impurity in the actor was the efficient cause of wrong action? This would be nothing less than a contradiction of divine truth. Shall we then conclude that a power behind the throne influenced man to sin by the implantation of a rebellious principle in his heart, or the infusion of impurity? This would be nothing short of blasphemy, as it would make God the author of sin, as all must see. Therefore, if man became corrupt after the wrong action, and not before, it is next to certain that we can trace his depravity of heart to no other cause than his own wrong action of soul, called *will*. The action was plainly forbidden by the Lord, and nothing can be plainer than that the Lord would inflict some penalty on the actor. This he did do. But what was it? Was it the death of his body directly? No; he lost the likeness of God—he became polluted and guilty. If, therefore, President Edwards and others of that school, cannot see how such

action could have any moral quality in the absence of impurity of heart going before, without making God the efficient agent of it by motive or otherwise, he and they must learn it from the Bible and the nature of free moral agency, and not from their philosophy. Reason can well say that God, who is holy, could not be the author of sin, and if man under trial could not be free and responsible in such a sense and degree as to produce the effect, then it could not exist. For the evil lies between God, the tempter, and man. The tempter could not pollute man's heart before he sinned, and God did not; therefore, I conclude that man was his own destroyer, as the Bible says. We find him corrupt after the action, but not before. Now, under the remedial system we find the same responsible creature who was polluted by the fall regenerated, his heart is pure, he loves God. How was this brought about? Did he change his own heart? All will, with one consent, answer no. God alone could work the mighty change. But what was the process? Here we shall see the same family of errors kept up in the sinner's return to the Lord, as when he went off. He went off with a bad heart, and he can only return with a good one. His heart must be first regenerated, and embrace the Saviour with pure affections. But I have shown that the starting point is not true; man did not sin because his heart was corrupt, nor does the scheme of mercy make it necessary that it should be made pure before he can accept justifying and regenerating grace. God calls upon sinners to "look and be saved; to repent and believe." And forasmuch as the moral quality of the heart was not regarded in the fall, it is not regarded in the return. The quality of the heart and that of the will may be as opposite as the poles, notwithstanding Edwards rules the will by the affections of the soul. He says: "The will is as the greatest good." God says: "Look unto me all ye ends of the earth and be ye saved; for I am God, and beside me there is none else." And again: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Sinners, unpardoned and unregenerate,

are called to come, and are expected to come, and God will condemn them if they do not. I maintain that the Word of God nowhere intimates that regeneration in any degree, is a prerequisite to repentance and faith in Christ, except in real children of God, about whom there is no controversy. In all cases where sinners are called upon to come to Christ, pardon and regeneration, or a new heart, are promised, and follow after the acceptance. If God should require a good heart first, then all must continue to reject him until such time as he gives it upon sovereign principles, and then such as are changed will necessarily come, and all others must, of necessity, continue to reject salvation. But why should any one suppose that a corrupt sinner cannot accept of Christ and his grace, when the tender is made in deed and in truth? Is it because the carnal mind is said to be enmity against God, not subject to his law? But this can be no reason why it cannot submit to the plan of free grace, that it may be changed and made subject to the law. If salvation were by the deeds of the law, then the heart ought to be subject to it in the outset, but if it is by grace, then the vilest sinner can by the light of the Holy Spirit and his reproofs, accept of it as God requires him to do. How it is possible for any one to suppose that man could be responsible under the remedial system, and hold the following sentiments of President Edwards, I cannot conceive. He says: "To suppose that God has made any positive promises of salvation, or grace, or any saving assistance, or any spiritual benefits whatever, to any desires, prayers, endeavors, striving, or obedience of those who hitherto have no true virtue or holiness in their hearts; though we should suppose all the sincerity, and the utmost degree of endeavor, that is possible to be in a person without holiness." Again: "For if men do what they can, unless their so doing be from some good principle, disposition, or exercise of heart, some virtuous inclination or act of the will; their so doing what they can, is in some respects not a whit better than if they did nothing."—Edwards on The Will, page 109. This sentiment of Edward's cuts off all efforts on the part of the unregenerate, and discourages all prayers and striving, though Christ has commanded such to pray and

strive; it is as if they did nothing, unless it be done from some principle of holiness in the heart. The grace of God is not promised to the sinner, nor any assistance whatever. Surely, such was not the teachings of Jesus Christ and his apostles; none of them ever taught anything like it. Where in all the wide range of God's pure Word, is there any thing like what is said above, that a sinner, however he may strive to come to Christ as he has commanded, might as well sit still, or continue in his disobedience and rebellion against God? It is truly said in the Scriptures, "Make the tree good and the fruit will be good." But this has no reference to the sinner's acceptance of Christ and his saving grace, but Christian obedience or fruit. Christ requires no holiness of heart in order to come unto him; and the proof is all on the other side, for he receiveth sinners. He calls them to come, and when they come they are accepted and pardoned. The act of coming is their own, and is right, because he has commanded it. It is a gospel command, and is acceptable with him as gospel obedience. I can see no reason why God could not accept of an impure, fallen being, when he did love such and gave his Son for them, nor can I see any thing in the character of God which would make it inconsistent for him to do so. He does not accept of such as fit for heaven, but as objects of mercy and pardon. And surely if condemned sinners are such, they are acceptable with the Lord when they feel their need and come with the free choice of the will, and the full determination of the mind. But if we allow Edwards and others to beg, in this respect, what all of them have failed to prove, and forever must, we may give up all responsibility and bow to necessity with clear consciences. But there is in man a consciousness of responsibility, placed there by the God of nature and righteousness, which will speak the truth and declare man's freedom of soul in despite of all that man can say or necessity can do. The thing which Edwards begs is clearly this: that God requires of all men who would come to Christ for pardon to come with the pure affections of a holy heart, and he brings in a long course of reasoning on cause and effect, and his *ad infinitum* smoke in relation to the determination of man's

will, and then begs the question without proof from the Bible, and assumes that God has not promised, and will not accept of sinners as objects of saving grace, until he has first necessitated them by renewing their hearts. But what would such a position do in the case of Adam, when he sinned with a pure heart—the quality of the action of the will being in the heart? What could it do but assume that God polluted man's heart, and tell us that he did it so as not to be the author of sin? But how could he do it and not be the author of the effect? The scheme again assumes that God has two distinct and opposite wills, the revealed and the secret; the revealed will is opposed to all sin and forbids it, but the secret will of God has willed all the sins of men and devils into existence in the universe. What a representation of the holy God! In a word, it is as true that the one only living and true God is two independent Gods as that he has two conflicting wills. And the scheme of necessity has missed the agency of both God and man, and the consequence in part is two wills in God, and then to hold man as a machine, and yet responsible for what God willed he should and was compelled to do. But conscience speaks and says I have sinned against the will of God, and so says the Bible.

Then to sum up the whole of what has been said on moral agency, it may be said here that man sinned in that he did what his Lord had forbidden, which constituted the evil, and the death threatened followed as the penalty, which God could righteously inflict. In the next place, God commands faith by the gospel—faith in Christ, and promises life eternal to the sinner on that condition, and the blessing follows as the gift of God; and while the gift follows the act of the free choice of man, the gift is all of grace as fully as if the change had preceeded the act of faith. The act of faith is not meritorious, but it is right, forasmuch as it is God's command in the gospel. The first was sin because it was a violation of law; the act of faith is right because it is what God requires in the plan of recovery. And in testimony of these facts we have the Word of God and our own consciousness of our responsibility.

LECTURE XVIII.—FREEDOM OF THE WILL.

THE will has much to do with all that God has commanded and spoken for the benefit of mankind. Whenever laws and precepts are given and obedience required, promises made or judgments threatened, the will is more or less involved. The will and its freedom is in some way connected with nearly every controverted point in the system of theology. But after all that has been said, men are not yet satisfied, but are still inclined to think and say more, and perhaps the diversity of opinion among men is as great now as at any former time. This, however, is no good reason why thought and speech in relation to this subject should cease and sit down in despair.

The governor of the universe has evidently regarded and treated man as a responsible being, and in every way has thrown the full weight of responsibility upon the will. Men of well balanced minds, of different schools, are generally agreed that man is so far responsible as to be praise- or blameworthy, and consequently a proper subject of reward or punishment, and that the will must in some degree be free in its action. Here it may be safely assumed that the will is either morally free or it is not free. That responsibility in the divine government is in some way graduated by the amount of free volition in the governed, will barely admit of controversy. In this place we may very briefly define our position in relation to the moral agency of man and the freedom of the will. It is the soul's free power in choosing or refusing, or in choosing one thing in preference to another or all other things; and the same freedom of will which man has at one time he has at all times, with no other change except in relation to enlargement of capacity. It may be well to remark in this place that we do not claim for the will any ability to

do works or acts of merit, such as would righteously entitle the doer to eternal life, but that ability and freedom which can accept good from the hand of God just as he sees fit to offer it; for he certainly knows our ability better than we do, and it is rashness to say that we cannot accept when God makes the tender and so declares it with his own mouth. To say that man has lost the ability to do good and to keep the law which he had before he fell, is a good common-sense view of immutable truth; but to suppose that he has less freedom and ability now than he had then, to accept of whatever the God of wisdom and grace may see fit to tender for his acceptance, is both untrue and hasty and a quibble with the doings and demonstrations of Jehovah himself. The only reason, as I conceive, why man fell in Eden was that he had responsible freedom, and if he had lost that when he fell, as some have supposed, he would have lost all guilt and remorse at the same time. Nor can there be any other reason assigned why fallen man cannot rise to the favor of God and heaven by the exercise of the same free volition which plunged him into ruin, other than that he will not, when God addresses the remedy to his case as he knows how to do it, and then offers it with oaths and promises for his acceptance. We can see nothing to prevent even satan himself from accepting a blessing from the hand of God, provided he were to adapt it to his case, and then make such a godlike tender of it as he makes of life to man. If man has no moral ability to accept gospel blessings, he has no ability of any kind which has anything to do with the plan of free grace, for surely no man who is not pressed out of measure for something to prop up his cherished dogma, will even pretend that natural ability, apart from moral ability, has anything to do in the way of accepting the great remedial system. Then why lug in natural ability or the want of it in the argument, as Mr. Edwards has done, as will be shown in due time? The position is fairly taken here, that the remedy which God provided for man and tenders to him for his acceptance was adapted to him as he is now, since the fall, and not as he was before it. And if God requires him to accept it, and he

lacks either moral or natural ability, then the remedy was not adapted to the case, nor can it be until it is brought down to man in his fallen condition, or he raised up to where the remedy is offered. If the remedial system was provided with the design of requiring anything of man, no matter what, and was well adapted to the case in hand, it is worse than folly to allege any want of ability as an excuse for man, on the one hand, and a reproach upon God on the other; for if there be anything wanting in the way of ability, God will give that in the way of adapting the remedy to the case. The remedy was provided for beings who were in need of the influence of the Holy Spirit, and that is vouchsafed, and surely if renovation of heart was necessary in order to the requisite ability to accept the gospel, then, in that event, the remedy would not be adapted to the case until all hearts be first changed, and surely God would make no tender of the gospel until he first changed men's hearts. Those who oppose the free action and choice of the will of man are compelled to admit such freedom of will and such adaptation of the plan as will throw the full weight of responsibility upon the creature, and show at once that he, in rejecting the tenders of mercy, is his own self-destroyer. We cannot conceive of any medium between a full and complete adaptation of the plan of grace to the creature, and none. The adaptation must be full or it is no adaptation at all, and the will must possess that freedom which makes it fully competent to elect or reject offered mercy, or it has just no power of free choice at all, which makes it either praise- or blameworthy. And surely nothing is gained to the honor of God and the praise of free grace by lessening and detracting from free will. For it must be manifest to the most ordinary comprehension, that just in the same proportion that the will is rendered incompetent to accept the offered remedy, guilt is removed from the creature and the blame, whatever it may be, attaches to the creator. To ascribe to the will self-determining ability in relation to offered mercy, has so alarmed some minds that they have taken a bold stand against it, and allow to the will no more freedom and responsibility than a windmill has. Mr. Edwards,

in his treatises on the will, has assumed that the will cannot possess self-determining power, and in his argument against it he has taken the position that if the will has self-determining power it must be both cause and effect, and that one free act must be the antecedent to another free act, and so on in an endless series, which he thinks to be impossible. See page 21—"If the freedom of the will consists in this, that it has itself and its own actions under its command and direction, and its own volitions are determined by itself, it will follow that every free volition arises from another antecedent volition directing and commanding that, and if that directing volition be also free, in that also the will is determined; that is to say, that directing volition is determined by another going before that, and so on until we come to the first volition in the whole series." The whole of the argument against the self-acting, determining power of the will in this place is substantially this: He supposes the will never can begin to be active unless it was so from eternity—that one free volition must be the cause of another or there can be no self-determining power in the will. The unfairness of his deduction is owing to the unsoundness of his assumed premise. He appears to assume, in his argument against the self-determining power of the will, what alone is true of inert matter or of nonentity. It is true of matter that it cannot produce action in itself, nor can nothing produce something; consequently it is self-evident that matter must be acted upon or it can have no action, nor can it exist by self-production, but must have an antecedent producing cause. But who will claim any regard to his assumption that God could not and did not make man with a self-acting, voluntary soul, free from over-powering restraint and constraint, both when he sinned and fell, and also in his return to God, by a voluntary acceptance of the well-adapted remedy? Nothing can be plainer than if God tested man's agency at first, he made him in view of trial, and if he now holds him responsible in view of the gospel remedy, he places him upon as fair ground for a full and fair test of his agency, where evidently the eternal salvation of his soul is hinged upon the action of his will, as he had at first, before he fell. And as man was in

every way adapted to the trial which was given him then, so he is suited to the plan of recovery now, and the plan is in every way adapted to him, and his responsibility is precisely equal to his freedom and ability to accept or reject. That there may neither be ground for misapprehension or misrepresentation in this place, let it be distinctly understood that all that measure of divine influence which man's condition requires is so connected with the plan of recovery as to be a vital element of it, and without which it would have no adaptation to the case and be no plan of recovery for man. And it is moreover asserted here, that if man was unable to accept the remedial system before his heart is renewed by divine grace (which is not admitted), in that case it is claimed for the plan, and for the honor of its author, that this too will be secured to all men. For as no man, in view of that fact, could accept without renovation, so no one could reject it, not being regenerated first, any more than fallen angels, for whom it was not designed. Fallen angels will doubtless suffer the vengeance of eternal fire, but not for rejecting salvation through Christ. Nevertheless, it would be as righteous a condemnation for them to suffer in hell for rejecting Christ, who never died to redeem them and never was tendered to them, as for sinners of the race of man who only were mocked with a tender of the remedy, while acceptance was as impossible to them as to satan. Nor is the matter bettered in the least by the assumption that the impossibility is moral and not natural. It can make no difference in fact whether the impossibility be called by one name or another, it must just be such as to exclude all from heaven upon whom it lies, and make their damnation infallibly certain, and that too without remedy. Mr. Edwards, in speaking of the will, says: "It must be true in some sense that the will always is as the greatest apparent good is."—Page 4. He holds it to be under the influence of what he is pleased to call moral necessity, of which he says, page 9: "Here I might say that a thing is said to be necessary when it must be and cannot be otherwise." Same page: "A thing is said to be necessary when we cannot help it, let us do what we will. So anything

is said to be impossible to us when we would do it, or would have it brought to pass, and endeavor it, or at least may be supposed to desire and seek it, and all our desires and endeavors are or would be vain." True, he makes a distinction between natural and moral necessity, but he says: "Moral necessity may be as absolute as natural necessity."—Page 14. Same page: "I suppose that necessity which is called natural, in distinction from moral necessity, is so called because mere nature, as the word is vulgarly used, is concerned without anything of choice. The word nature is often used in opposition to choice, not because nature has indeed never any hand in our choice," etc. The distinction which Mr. Edwards makes between natural and moral necessity, or *fate*, does not afford him any relief in the argument, for he holds the one to be as absolute as the other, and a like impossibility connected with each. The only difference which he makes is that where natural impossibility exists there can be neither praise nor blame; but contends that moral impossibility admits of no excuse, and that while it is equally as irresistible as natural necessity, men are guilty and may be righteously condemned for their necessary and unavoidable sins. On page 19 he thus speaks of moral agency: "A moral agent is a being that is capable of those actions that have a moral quality, and which can properly be denominated good or evil in a moral sense, virtuous or vicious, commendable or faulty. To moral agency belongs a moral faculty, or sense of moral good and evil, or of such a thing as desert or worthiness, praise or blame, reward or punishment, and a capacity which an agent has of being influenced in his actions by moral inducements or motives exhibited to the view of understanding and reason, to engage to a conduct agreeable to the moral faculty." The above is a good definition of a moral agent with one exception, it lacks one vital element—the writer does not say that a moral agent must have the ability to obey or yield compliance with either law or gospel. Though he says a moral agent is capable of such actions as have a moral quality, he manifestly does not believe that he can act contrary to the fated, necessitated will any more than a lump of clay in the potter's hands could act contrary

to the will of the potter who holds it and moulds it after his own will. The main reason assigned why an action, *fated* by natural necessity, can have no praise or blame attached to it is, that there is no choice in the actor. Let this be understood and then we shall see why he attaches crime to the action of a moral agent while he excuses the other case. "A moral agent is possessed of a moral faculty, and is capable of those actions that have a moral quality, and which can properly be denominated good or evil in a moral sense, having a capacity of being influenced by moral inducements or motives exhibited to the view of the understanding and reason to engage to a conduct agreeable to the moral faculty." And we are informed that such moral agent is praise- or blameworthy and justly liable to reward or punishment. But in the whole course of his reasoning Mr. Edwards contends that the will of such moral agent, with his moral faculty and capacity, is fated in his will by moral necessity, which he himself says "may be as absolute as natural necessity." It does appear that if there is any good reason why a natural agent is free from blame, there is the same good reason why the moral agent should not be condemned, for while the one has a moral faculty and the other has none, the actions of both are alike *fated*. Mr. Edwards does wholly excuse the natural agent—page 96: "And as natural impossibility wholly excuses and excludes all blame, so the nearer the difficulty approaches to impossibility, still the nearer a person is to blamelessness in proportion to that approach." Here natural impossibility wholly excuses from blame. On page 102, where the author speaks of moral inability of all shades, he says: "If by being equally unable be meant as really unable, then so far as the inability is merely moral, it is true the will, in every instance, acts by moral necessity and is morally unable to act otherwise, as truly and properly in one case as another." We have seen that in all cases of moral necessity it is impossible for the will to act otherwise than it does, and the impossibility, though denominated moral, is just as absolute as if it were natural. If, therefore, the impossibilities in both cases are equal, surely he acts in both are alike blameless. But we have only

to take another step and we shall see that Mr. Edwards locates the necessitating cause of moral agents in the will—it is opposed to God and totally inclined to disobey him. But how did the will become aversed to God and all good, and happen to be thus necessitated? Was it God or man that necessitated it? Mr. Edwards informs us that God did it all. He introduced moral evil, not for its sake, but for the good that would result from it. Hence, if the will is necessitated now, being corrupt and opposed to God, it was so from the beginning, and all the freedom it ever had it has now, for it acted under an absolute decree at first and it acts so still, and it began under a *great scheme* of necessity and will continue under it forever. This view of the subject presents man about as responsible and as blameworthy as a storm of wind which destroys a ship at sea. Page 178 he says: “The certain truth of these doctrines concerning God’s eternal purposes will follow from what was just now observed concerning God’s universal providence, and it infallibly follows from what has been proved that God orders all events, and the volitions of moral agents, among others, by such a decisive disposal that the events are infallibly connected with his disposal.” “For if God disposes all events so that the infallible existence of the events is decided by his providence, then he, doubtless, thus orders and decides things knowingly and on design.” And on page 165 he says: “It is not of a bad tendency for the Supreme Being thus to order and permit that moral evil to be, which it is best should come to pass; for that it is of good tendency is the very thing supposed in the point now in question.” Page 157: “That it is most certainly so that God is in such a manner the disposer and orderer of sin is evident, if any credit is to be given to the Scriptures, as well as because it is impossible in the nature of things to be otherwise.” If, as Mr. Edwards contends, the will of man is necessitated by the ordering of the Supreme Being, and the volitions of all moral agents are directed and controlled by him with infallible certainty, and all for the accomplishment of good, then neither is man nor any other created intelligence entitled to any praise or justly chargeable with crime. He introduces God, the sovereign

of the universe, as the introducer of all sins; and, of course, the corrupter of devils and men; and yet he would have them to be responsible because they are moral agents, notwithstanding God has necessitated their wills. And to prove, as he supposes, from analogy, that man may be a responsible moral agent, and at the same time act under absolute necessity, he introduces the Almighty as an instance where the will was necessitated and eternally must be, and yet he is worthy of praise. But does he say that God could possibly do anything blameworthy? Certainly not; though he ordered and absolutely introduced all sin by decrees and a sovereign control of all wills, yet this was all praiseworthy in him, because it is impossible for him to do wrong. How, then, could man do wrong if his will and all his acts are ordered and willed by one who could by no possibility do wrong? Surely he could no more sin than God himself, for man's will is but the carrying out of the divine will. The will of God can only act in one way, and that must necessarily be in the way of holiness. Man can never act contrary to the decrees and will of God, according to the position of Mr. Edwards, and how can he be blamed for sin any more than his Lord? The truth is, Mr. Edwards takes some positions in his treatises on the will which are exceedingly perilous to the entire argument. He undertakes to prove that while man's will is necessitated, his acts may be praise- or blameworthy, from the fact that Jehovah's will is necessarily holy, and yet his acts are all praiseworthy. It will, however, be borne in mind that he does not say that this necessitated will could possibly be blameworthy, for there could be no choice with God whether he would do right or wrong, for he must necessarily and immutably do right. But in his definition of a moral agent, who is responsible, Mr. Edwards speaks of choice between good and evil, and not only that a moral agent may be praiseworthy, but he must be liable to blame and to punishment. God is not liable to blame nor to punishment, for his acts all originate from the essential necessity of his nature, and his is the only necessary will in the universe, and that must be one reason why he cannot do wrong. This being the main reason why

God cannot do wrong, the very reason why man could and did sin is, that Mr. Edwards is totally wrong as to man's will being necessitated—it was not necessitated before the fall, nor is it now, for if it had been so he never would have sinned and fell.

Whenever we find a necessitated will before a fair trial and a free choice, we certainly find an irresponsible will, and one that never can be justly blamed, however much it may be entitled to praise. The very reason which Mr. Edwards would assign why God cannot sin or do wrong may be safely urged against the possibility of sin by any and all wills in the universe, being placed under an absolute necessity by the sovereign Lord of the universe; and if any such should be punished it must be for doing the will of God, according to Mr. Edwards's scheme of necessity. Such wills as are placed under an absolute necessity by creation, must be under all the necessity which the decrees of God and his will could place them. This necessity is both a moral and natural necessity, for God has incorporated natural necessity in the very natures of all such, and they are nature-bound, decree-bound, and bound by a moral necessity to do precisely as they do. Now, wherein does a man's free volition differ from that of clay in the hands of a potter, or that of a beast? According to Mr. Edwards, if there is any difference, the beast is the more responsible being, forasmuch as it is only fated by one necessity and man is fated by two. God has ordained some men to act necessarily in the way to heaven, while he has doomed others to act necessarily in the way to hell. But why did Mr. Edwards resort to the scheme of necessity, and take his stand against the free moral agency of man, and the free, voluntary choice of the will, the self-determining power of the soul? Because his opinions on decrees and unconditional election and reprobation have placed him there, as it does all others who hold like opinions; and in his effort to sustain his opinions on decrees he must needs bring his theological artillery to bear upon the freedom of the will, and bind it in the chains of irresistible necessity. But we must see how he will have the will of man moved by motive power, the elect in the

way to heaven and the non-elect in the road to perdition. As all men, since the fall, are, in their hearts, opposed to God, and do not love him, and cannot accept of Christ from pure love to him in their hearts, Calvinists have supposed that the heart must first be renovated and caused to love Christ, that there may be an affinity between him and the heart. Hence, as it is the soul that makes the choice by the action of the will, and the will is inclined to choose its like, in order that the elect may choose Christ, the Holy Spirit, upon sovereign principles, renews the will, then the motive being presented, it is embraced at once with the pure affections of love. But this act is one of necessity, and all who are regenerated necessarily believe in Christ and are saved, but such as are not, necessarily reject him and are sent to perdition.

Mr. Edwards says, page 108: "God has made no promises of salvation, or grace, or any saving assistance, or any spiritual benefit whatever, to any desires, prayers, endeavors, striving, or obedience of those who hitherto have no true virtue or holiness in their hearts, though we should suppose all the sincerity and the utmost degree of endeavor that is possible to be in a person without holiness." "Some object against God's requiring, as the condition of salvation, those holy exercises which are the result of a supernatural renovation, such as a supreme respect for Christ, love to God, loving holiness for its own sake," etc. According to Mr. Edwards, and all Calvinists, holiness of heart and true love to Christ are prerequisites to the acceptance of the remedial system, and enter into the very nature of the condition of salvation. It is assumed "that God has made no promises of any assistance or saving benefits whatsoever to any of the race whose hearts are not previously holy, however sincerely and ardently they may pray and strive and seek; all will be unavailing before the heart is renovated and made holy." This antecedent holiness, we are told, God requires as the condition of salvation, and that there is no condition at all on which *this antecedent holiness or any other saving benefit* is promised or will be given. It is as plain as that two and two make four that this Calvinistic scheme denies and

repudiates all conditions whatsoever, as having any connection with the plan, or bearing on man's salvation. What is to be done in this case, or what can be done but to await until God regenerates the heart? This is unconditional salvation throughout. God himself performs the condition for the elect, and all warnings, and calls, and invitations, and promises are unmeaning, useless, and vain, according to this scheme. The position is that God will change and save all the elect; the others he will not change, but pass them by, and finally send them to perdition for their wilful rejection of the Son of God! This surely is not what God's Word teaches, nor what Christ and his apostles preached, but the very opposite; it is an unwarrantable assumption against the Scriptures of divine truth throughout. Where in the Word of God may it be found that a sinner's heart must be changed and made holy before it is possible for him to believe in Christ, and before God calls upon him to do so? Certainly nowhere. Regeneration and a holy heart that loves God is the thing itself—it is salvation and not the condition of salvation, as Mr. Edwards has it. Strange logic and bad divinity, that salvation is the condition of itself, or rather there is no condition upon which God has hinged anything that relates to salvation!

Man must be held responsible in relation to the salvation of his soul. The Word of God teaches it, and man must be made to feel it with all its weight: "Strive to enter in at the straight gate." "Believe in the Lord Jesus Christ and thou shalt be saved." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon."—Luke XIII. 24; Acts XVI. 31; Isaiah LV. 7. The holiness of God and the purity of his law require the heart to be pure and to love God in order to admittance into heaven; but nowhere in the Word of God can we find that the same purity of heart and love to God are prerequisites to, and enter into, the condition of salvation through the gospel plan. The plan appears to be plainly this: Divine influence, then repentance and faith, then justification, and then renovation of the heart, and the love of

God shed into the heart by the Holy Spirit. But Calvinism says renovation first, and the love of God in the heart, then repentance and faith, then justification; from which it is seen that man's salvation is in no way suspended upon his agency; it has nothing to do in the way of accepting salvation, which is passively received, like the impressions upon the canvas by the hand of the artist. Truly it is written, "without me ye can do nothing;" "that no man can come unto me except the Father which hath sent me draw him," which fully demonstrates that we are all dependent upon Christ and the Holy Spirit for salvation. But it by no means disproves that man must come to Christ with the free exercise of his own volition before renovation of heart, and that salvation throughout does not hinge and depend upon this very act of coming. The sinner comes to Christ enlightened and penitent, destitute of a new heart, and under the weight of condemnation, and is justified and changed after he comes, and not before; and so far from his coming being the result of renovation, renovation never does take place in responsible agents until they do come to Christ. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon." Christ said to the Jews, "and ye will not come to me that ye might have life;" "For if ye believe not that I am he, ye shall die in your sins;" "O Jerusalem, Jerusalem, thou that killeth the prophets and stoneth them which art sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—John v. 40, viii. 24; Matt. xxiii. 37. "I, if I be lifted up, will draw all men unto me." He was lifted up and does draw all men unto him. This, however, is a gospel drawing, and not a Calvinistic draw, for if it were as Calvinists suppose, all men would be saved; but being in conformity with the plan of salvation, and not irresistible, sinners have to come in the exercise of their own free volition, or Christ will not save them. There is nothing meritorious in coming to Christ, nor is there anything in the condition of salvation, as it is presented in the Word of God,

that requires the exercise of a regenerated heart to comply with the condition—the whole of the merit known in the plan lies in the ground of pardon, and is made effectual when the sinner's heart comes in contact with it by faith. Then understand that the merit is in the thing received, and not in the act that receives. If the merit, or any part of it, were in the act of coming to Christ, then we might go further than Mr. Edwards, or any others of his school, and not only contend that man must have a renewed heart that loves God, but that he should come in a spotless robe of his own into the King's presence, with a price in his hand. It has been assumed by those who oppose the freedom of the will in the reception of gospel blessings, that if it were competent for man, by the determination of his will, to come to Christ, then there would be some ground for boasting and glorying in works. This, however, is an assumption of their own, in keeping with their own peculiar sentiments, and not a legitimate deduction from the doctrine which they oppose. Their own doctrine is that man must come to Christ, not to have his heart renovated and filled with love to God, but he must never attempt to come, for he cannot until his heart is renewed first, and then he comes from pure love—with a good heart. The plan which they oppose, and which they suppose they have a thousand times demolished, is that which Christ so forcibly illustrated by the parable of the prodigal son. The sinner has wandered far off from God, like the prodigal, and is poor and wretched and well nigh to famish, but while in this condition he thinks of his gracious Father—he comes to himself and says: "I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'" And he arose and came unto his father." Then the father ran and met him, and embraced him, and blessed him. He did start in all his rags and poverty, and he did come, we are informed, and confessed his sins and begged for pardon, and his father forgave him and owned and blessed him. If this parable is to have any bearing upon this vexed question of agency and coming to Christ, it certainly proves that the

coming is before pardon and a new heart. The poverty which the prodigal felt when he came to himself, and the confessions which he made from the very time he resolved to start, and did start, until he came to his father, are very much like the poor sinner on the borders of ruin, convinced of sin by the light of the Holy Spirit, laden with all the weight of his sin and rebellion against God, but who resolves to forsake his sins and go with his guilty, unpardoned, unrenewed soul to Christ for salvation, and who, on coming, finds peace in believing for the first time.

But we do most solemnly protest against his scheme of decrees and necessity, and no less so against his notions of moral free agency, for it never can work well, being totally at variance with the great scheme of salvation as published by the voice of inspiration, and antagonistic to the moral administration of the righteous Arbiter of the universe. Although it must be admitted by Calvinism that man was created holy and the divine image shone brilliantly on his soul, it takes the position that God exterminated every vestige of it from that lovely creature, or made it absolutely necessary that he should do it himself; but whether it was God or the creature, it was done by virtue of an irrevocable decree, as absolute as fate. How the Almighty prepared the will of man, which was holy, for the first act of rebellion, we are not informed by Calvinists. But it is a fair induction from the creed, and especially from Edwards on the will, that it was done by infusion or previously corrupting the will in some way, so that there might be an affinity between the will and the forbidden fruit; that man might love and long for it, and have his soul tied to it as the greatest good, by the mysterious yet irresistible cord of necessity. According to the position, he certainly was corrupted in his soul in some way and by some means before he acted in any way whatever, for, according to Mr. Edwards, if the will was holy it could have no free, self-determining power of action, but by another antecedent free act, and all the subsequent free acts determined by the foregoing, must be of the same kind, without any possibility in the actions of the will by its own volitions to change from

the first free action. Hence, once holy, if the will is self-determining, it must remain holy forever, unless it be turned out of its course by another power superior to itself. Therefore, man could never sin by self-determining power, but his will was determined by a corrupt influence placed in it by creation or afterwards by infusion. In short, a thing cannot act contrary to itself or the absolute laws of necessity.

The reasoning is, therefore, plainly this: Man could not and did not sin until God in some way corrupted his will. Then, under the remedial system, man's will being impure and averse to God, and it being necessary and required in the condition of salvation as well as the nature of the plan, that there be an affinity between the holy Saviour, the object of faith, and the sinner's heart and will, the heart must be changed and made like the Saviour before the will ever can embrace him. The will was prepared to go off, it is prepared to come back to God, and it is a machine from first to last, but while the machinist managed to save one part he ruined the other.

We are free to state that man did not sin against God at first because his soul hated him and his will was impure, nor does he come back because he first loves him with pure affections. For man was pure until he resolved within his own soul to do what was forbidden, and that resolve was a self-resolve, such as is peculiar to all responsible creatures under trial, and just such as God had the power to give him when he made him. And it was not impurity and hatred to God that led man to sin at first, but these were the effects instead of the cause, and impurity was in part the curse inflicted for the first wrong act. Mr. Edwards will tell us that every effect must have a cause, which is certainly true, but will he contend that every effect is like the cause and partakes of its nature? If so, from his own position every thing is like God and partakes of his nature, as he is the cause of all things in the universe. But we say that God did not cause sin, neither did sin cause itself, but a wrong volition did originate at some time, and did not exist from eternity, and if it could originate in one instance why not in many? And why not in man when he made the first

wrong resolve? It was the action that was wrong and not the nature, and the action corrupted the nature and not the nature the action. Now, we contend that as man was not an impure hater of God when he went off from him, that it is begging the question to say that he must first be made pure, and come back with fervent love and pure affection. This is certainly the thing for which he comes to Christ. It is that he may be made pure, love God, and be saved, and he is not saved until he does come. "Look unto me all ye ends of the earth, and be ye saved; for I am God, and beside me there is none else." Man's heart is not required to be pure and to love God as a condition of salvation. If it were, he would first impart all this, or never blame him for not coming; but he requires him honestly and sincerely to desire salvation and to resolve to trust in Christ alone for it. And there is as little purity in his heart and real love to God when he makes this resolve and comes to Christ, as there was of impurity and hatred to God when he went off. Because none can be the children of God who do not love him, it would be strange logic and bad divinity to contend that the same which is a qualification for sonship and heaven is required in the condition for becoming a son. Throughout the whole of revelation it does appear that God requires sinners to come to Christ his Son with all their guilt and condemnation, and he warns them and remonstrates with them, "that although their sins be like crimson, they shall be as snow, and though like scarlet, they shall be white like wool." Life and death, heaven and hell, blessing and cursing, and the whole of salvation, all turn on the will of man, and are by the Lord hinged upon man's own resolve. God did test man's agency when he fell, and he will test it under the gospel, and the plan of salvation is adapted to his condition and his wants as they are. And surely no man who claims to have any correct knowledge of God and his Word, will contend for a moment that he could not with as much honor to himself accept of a sinner who comes in his sins, as to purify him before and accept him afterwards. What, then, is the difference between previous and after regeneration? The difference is this: We hold that regen-

eration is salvation itself, and that all who are regenerated are regenerated on a divinely-appointed condition, and are sealed heirs of heaven on that condition, and that the condition is something widely different from salvation. Again, if all were regenerated, all would be saved, and this would be universal salvation; and if they were unconditionally regenerated, their salvation would be unconditional as well as universal. But if all should not be saved, but some be lost, and we inquire why they were lost, on the supposition that regeneration is unconditional on or before faith in Christ, we are compelled to excuse them and place the blame upon him whose prerogative it was to regenerate them unconditionally, but failed to do it; for if regeneration be a prerequisite to faith, then they could not believe, not being regenerated; and he who made it a prerequisite had no right to expect faith nor to require it until the qualification for it was given. If, therefore, it should never be given, and the sinner should never believe, he would be blameless; and sentenced to perdition, his damnation would be unconditional and unjust. It is a position both reasonable and scriptural that in every case where God requires anything of his creature man, and holds him fully responsible for its performance, that requisition is not only founded in moral rectitude, but upon the possibility of the thing required; and if the creature obligated to obey is not able to comply in the exercise of his unassisted nature, it is always to be implied, and so to be understood, that he who requires such obedience is pledged for all the aid necessary to render the thing required possible. "For the Judge of all the earth will do right," and where nothing is given nothing will be required. Hence, the position is fully taken in the argument that the ability to comply with the condition of salvation is incorporated in the very plan of the gospel, and is coëxtensive with Jehovah's requirements, and must be inseparably connected with the obligation of man and his whole duty to God. Therefore, if man has no ability in himself, and there be no provisions made and secured to him in the plan of salvation, there can be no moral obligation, as obedience is impossible. And it can avail nothing with Calvinists when they are so careful and

nice in their distinctions between natural and moral ability, for man is a moral agent; his obligation to obey God is moral, the condition of salvation and the requirements of the gospel all involve moral agency, and the ability necessary is moral ability; and where man has no such ability, and God bestows none, Calvinists might as well talk of the obligations of a beast or a stone, and of their sins in relation to the remedial system, as those of man; for obedience would be as reasonable and as possible in one case as the other, and condemnation equally righteous. In taking this position against Calvinism, we are not driven to the necessity of maintaining a depraved self-determining power of the will, nor of denying the necessity of divine influence, as Calvinists have assumed for us, for such influence is a vital element of the plan of salvation, and is secured to all for whom the gospel remedy was provided, and whom God holds in any way responsible and will judge according to the gospel of Jesus Christ. We maintain the freedom of the will upon the broad principles of the atonement of Christ, made for all men everywhere, divine influence for all men everywhere, and with that all the ability to accept salvation which was known to be necessary by him who provided the remedy.

LECTURE XIX.—DECREES OF GOD.

THE doctrine of divine decrees is generally held to be a great mystery, and yet no doctrine has been more fully defined by divines, according to the peculiar creed of each expositor—each claims to understand it so as to be able to explain it to others, and present not only its first great principles, but its entire frame-work and bearing throughout God's vast empire. Some assume that God has decreed all things, and seem to be fully persuaded of its truth, and are sometimes impatient with those who question its truth. The doctrine is presented thus: 1. God did from all eternity decree whatsoever comes to pass, *i. e.*, all things. 2. He also decreed all the means for their accomplishment. 3. All things take place in exact conformity with the means and decrees, for God executes his own decrees. Here we have all thrown into a narrow compass, and this much seems to be very plain. In what, then, does the high mystery of this doctrine consist? The first, second, and third parts, which are an embodiment of the whole, are all said to be plain matters of fact, and if so, can no more be mysterious as such, than any other facts. The doctrine of the Trinity is truly a high mystery in one sense, but as it relates to the fact, there is no mystery in it, since God has revealed it; and if the former were as fully revealed as the latter, it ought to be as fully received. I do not say that there is no mystery connected with the doctrine of decrees, as it is presented to the mind by its advocates in their comments; but I do say there is no mystery in the facts, as such, any more than there is in the least of all truths. The thing that I question, is the truth of the doctrine as held and taught by many, as presented above.

The doctrine is either true or false, and I maintain the latter, *i. e.*, that God has not decreed all things, but only some

things. The decrees of God are his predetermined purposes, or whatever he determined at any time to do or cause to be done by his overruling power. The word occurs but seldom in the Bible, where the reference is to God, and in no instance does it indicate that his decrees were from eternity, which is now remembered. In one place it relates to nature, Job xxviii. 26: "When He made a decree for the rain, and a way for the lightning of the thunder." And in another place it relates to the plan of salvation, Psalm ii. 7-8: "I will declare the decree: the Lord hath said unto me, thou art my son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." God at some time decreed nature and her laws, and all was very good, and these laws are all obedient, and operate under sovereign, absolute control, and are never guilty of error, nor can they possibly offend God in any way. The decree in relation to the Son of God is an immutable one, which will stand forever—the decree has gone forth, the plan of salvation is fixed. But in this plan the doom of man is not fixed; he is neither predestinated to heaven nor hell; it says: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." According to this decree, it appears that none were absolutely given to the Son, from all eternity, nor at any time thereafter, absolutely and unconditionally. The declaration shows a condition in the plan of salvation, which is more fully revealed in the gospel, and that condition relates to man. He, in order to be given to Christ, must believe, and then, according to the decree, he will never be lost, but kept by the power of God through faith unto salvation. Some have entertained the opinion that a certain part of mankind, a definite number, were given to Christ, to be redeemed by him, and that these would all be saved. This decree, however, teaches no such thing, but the very reverse. That God decreed other things, in relation to other matters, is not denied. But that he decreed anything else in relation to his son as the redeemer of the world, or in relation to the world redeemed by him, than what is couched in the decree under consideration, is most positively denied,

and a contradiction meekly challenged. In this decree it will be seen that the Son of God is both the redeemer of the world and the judge of the world; and he first redeems and then judges the same world. This decree provides for all men, that they may be saved, and that all who believe shall be saved, and that such as do not believe shall be damned. "Thou shalt dash them in pieces like a potter's vessel." But there is nothing couched in it which in the slightest degree favors the notion that God decreed all things, much less the fall of Satan, that he should tempt our first parents and that they should sin and fall, and that some men should believe and be saved, while others should reject Christ and sink to perdition. Where, then, is there any reliable evidence for the opinion that God did, either from eternity or at any subsequent period, decree all things? Verily, I have seen nothing in the Bible that favors it—all appears to be against it. As I have noticed in part what relates to the doctrine of decrees in another lecture, I deem it unnecessary to be particular in every respect in this place. I have two leading reasons for noticing it at all. 1st. Its whole tendency is to make God the author of sin—of all sin. 2d. It stands opposed to the free agency and accountability of man, and presents God as the only doing agent in the Universe. The advocates of the doctrine of decrees have called up many portions of Scripture as proof, while many are of the opinion that the Word of God affords none whatever. I am fully persuaded that it originated at first, and has been kept alive by a false philosophy, which must forever be opposed to the teachings of the Bible, as I shall be able to show, and which they have substantially admitted. Those who hold that God has decreed all things, whatsoever comes to pass, do not except anything, not even sin, which makes out by fair induction that God is the author of sin—the philosophy leads to that conclusion, and to no other. But this conclusion they repudiate in opposition to the premise assumed, and here they fall upon scriptural ground, that God is holy and cannot be the author or approver of sin, which is true. But again, they make the attempt to reconcile these conflicting sentiments by the use of a phrase which is without form, and void,

like the world in its chaotic state, *i. e.*, "that God did all these things, so as thereby he is not the author of sin." One thing is still maintained, *i. e.*, that God decreed and did it all, and we are left to say whether he is or is not the author of sin, according to the premise. This philosophy has two leading points, or prongs, both of which alternately become standpoints, or predicates, as occasion may require. One is, God's fore- or infinite knowledge. The other is, that he did absolutely decree all things, and consequently knows all things; making his knowledge at one time to depend upon his decrees, and at another the very argument to prove them. The infinite knowledge of God is admitted, and if decrees and foreknowledge were the same, then the admission of one would be the admission of the other; but if they were not the same, but widely different, then while one may be admitted, the other remains to be proven. I will show the difference with sufficient clearness to answer all the purposes in the argument, and do it with the admissions and teachings of predestinarians. They say of the foreknowledge of God, that it is infinite, that he knows all things. But what do they say of his decrees? 1st. That he decreed all things. 2d. He ordained all the means for their accomplishment. 3d. He executes his decrees by his superintending providence. Now, I ask the reader if he sees the difference? He must see that the infinite knowledge of God is a perfection of his nature, which in and of itself does nothing efficiently—it never works, but plans. In decrees we see a planning power, and an almighty working power, which brings everything to pass. Next, I ask, can there be any evil in God knowing all things? Surely not. But what will be said of decrees, when we are told that God in wisdom planned and by power ordained all the ends and means of all things, and superintends their execution? Is there any evil in all that comes to pass? God's infinite knowledge is but one of his perfections, and it may exist forever, and be exercised forever, and never decree or do anything. But the decrees of God must involve all his attributes and perfections—his wisdom to plan, his will to determine, and his power to execute; and the exercise of these must involve his holiness, justice, goodness,

and truth. It is one thing to know all things, but quite a different matter to do all things, and we can have no just conception of the decrees of God, without the will and working power of him who decrees. Therefore, it must be manifest to the most common mind that God's foreknowledge and decrees are not the same, but as wide apart as any two extremes in the universe can be. God may know all things, and all the sins of angels and men, and not be the author or approver of anything, necessarily; but he cannot decree anything without being both the author and approver, because his divine will must be exercised in all his decrees; and moreover, in order to make things certain, he must fix all the ends and ordain all the means for their certain accomplishment. The absurd notion of eternal decrees has, in all probability, originated in the error of confounding the foreknowledge of God with his decrees, as one and the same. The argument on that false premise would be that God knew all things from eternity; consequently decreed all things, not considering that his will must be exercised in decreeing. As the Word of God must decide all matters of controversy, I will appeal at once to that tribunal, and show that God did not decree all things, and in doing this it will break the web and overthrow the dangerous error. I am not to prove that he did not decree anything, but that he did not decree all things, which will prepare the way to decide with safety what he did, and what he did not, and could not, decree. And if it can be shown with certainty that he did not decree one single thing of a certain family of things, that will be sufficient to prove that he never decreed anything of that nature or brood. See proof, James i. 13: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." Numbers xxiii. 19: "God is not a man that he should lie." Tit. i. 2: "God that cannot lie." Deut. xxxii. 4: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he." God cannot be tempted with evil, nor can he tempt his creatures to commit sin—he cannot lie; he is the God of truth, and all his ways and works are just and right—all that

he does by will or work must be perfect. Therefore, as God cannot lie, or tempt men to evil, he could not, and did not, decree it—his very nature is immutably opposed to it, and he never could will it. How, then, can any one believe that God decreed all things that come to pass, when there are so many things that he hates from his very nature, and could not possibly will. They must believe against the Bible, and believe in decrees without the divine will, or that God willed many things which are opposed to his nature and will.

If there is any one sin which God could not decree because his nature is holy, for the same reason he could not decree any evil whatever; and for the very good reason that he cannot lie, he cannot decree that his creatures should be guilty of falsehood. I therefore maintain that God never did, and never will, decree any moral evil—anything but what was and is good, and that if man had not gone contrary to his will he never would have sinned, and that there can be no sin except by a violation of God's decrees: let his decrees be followed out in all things by his creatures, and they will please him and rise to heaven at last. I will here lay down one rule by which the reader may safely decide concerning all God's works and decrees, which is so plain and Scriptural that no one can soberly controvert it. The rule, or scale, is this: 1st. God's revealed will is all against sin and impurity of every shade and kind, and forbids and condemns it. 2d. All the attributes and perfections of God are opposed to sin, and must forever be so. 3d. The fact that God made all things good, and man in his own likeness and image at first, is clear proof that he could not will evil, or decree a bad thing. 4th. If he could not will sin, or decree moral evil at one time, he never can at any time; for he is immutable in all his perfections. It will be seen by comparing God's nature (which may be summed up in holiness, justice, goodness, and truth,) with his revealed word and law, that there is nothing but harmony throughout; and all we do know or can know of God and his decrees, is by what he has revealed to us in his Word. The great law and immutable principle by which God decrees and works, is in himself and is himself. By that rule we know that he cannot lie, he cannot tempt or be tempted to

evil—in a word, it is as impossible for him to decree that his accountable creatures should commit sin, as it is for him to do so himself: and we are to account for the introduction of moral evil into this world on different data altogether than that of God's decrees. His decrees may be known by his word and character. It is by no means strange to me that all those who charge God with having decreed whatsoever comes to pass—the first, and last, and all the sins of men—should also charge him with having fixed, with unalterable decrees, the destiny of all men, and that he ordained some to everlasting life, and some to everlasting death. One single error of that nature opens wide the flood gates for almost every other which has deluged this world. It leads to a denial of man's free agency, and places him under a *sealed fate*; and then condemns and sends him to perdition for his sins. At one time it holds that there is a possible salvation for all men, and that they might be saved if they would; and at another that some of them were doomed to hell from the beginning. It makes God the author of all evil, and the worst being in the universe, and man his instrument in carrying out his purposes. We find more or less of it in the creeds of universalists and deists—they begin and end with it, in some shape. But, as we are not to account for the introduction of sin into the world, and all subsequent sins on the ground of divine decrees, how are they to be accounted for? The answer is plain: There never could have been such a thing as moral evil if angels and men had not been free and responsible. Nor even then, if there had been no law. The law of God was his will and decree in relation to man, and the first sin of Adam, and all the sins of men, are acts of their own against the will and decrees of God. Sins are not acts committed against one single attribute of God, or one single principle of law and rectitude; but a violation of the decrees of God, and acts of rebellion against all his attributes and perfections—the entire Godhead, and every principle of the divine law: "For he that offends in one point is guilty of all." So far, then, from God having decreed that man should sin, his sin was to all intents and purposes a violation of God's decree, published and made known to him. That same decree is

what all men have transgressed, and must answer to in the day of accounts. In speaking of God and his plans and works, we are not authorized to think that we know all that he has decreed or done; but we may know with certainty that he never has, and never will, decree moral evil, for he is holy. All his works appear to be the result of good decrees—this world with all its appendages came into being at the motion of his will and power, and all was very good, and he could not will that it should be otherwise when first created, or became so afterwards. No decree of God appears to have been eternal, though he is eternal. The idea of an eternal decree is an absurdity which must at once appear to the mind when we consider that there can be no decree without a resolve or action of the will of him who decrees, and we can have no conception of an eternal resolve, other than it could not be; and forasmuch as the Word of God affords no warrant for it, we may safely reject it as false. God decrees what is right for him to decree, and at the right time, and all his decrees which in any way concern us and involve our eternal interests, are in due time made known to us; and such as are not, we need have no concern about.

The decrees of God have been divided into two classes: 1st. Absolute decrees. 2d. Permissive decrees. These are said to extend to all things, and influence all things, according to the nature of each. Absolute decrees are such as fix the destiny of things, with absolute and unalterable certainty, so that they commence and progress, and finally terminate under the control of certain established laws, or by the immediate control of God, or both. With absolute decrees there can be no departure from the laws that govern, or the superintending power that controls—it is impossible that there can be any infraction offered to such decrees and regulations; and if the decrees and laws are good, everything must begin and progress and end in perfect harmony with the decrees and regulations made at first. Nothing, whether mind or matter, can travel out of its regular, predestined course, nor fail of doing the will of Him who ordered all—like the law of gravitation and the motions of the planets, every part can but act well. Under such decrees and regulations, moral evil is im-

possible, as much so as it would be for the sun, and planets, and rivers, and mountains, to sin; and angels and men would under such regulations, be as irresponsible as mountains and rivers, and a general judgment about as fit in one case as the other. Beings and things, under such decrees, have nothing to do but to roll on, like wheels in a great machine, as they are moved upon, while they can have no consciousness of anything, unless it be *motion*. Permissive decrees, so denominated, must be the opposite of absolute decrees, and when spoken of in reference to moral free agents, must signify liberty of action, freedom of will. Permissive decrees, then, must be such as constituted man a moral free agent, with liberty and power to act freely in view of moral law, capable of keeping the law, and also liable to sin. I understand that God decreed that man should have full liberty to do either right or wrong, as he might choose; but should be held accountable for his actions. If this is what is meant by permissive decrees, then it must at once appear that man was free from all absolute decrees, in so far as his actions as an accountable creature were concerned; which would only be another term for free agency. Will those who speak of permissive decrees say whether man is free from the fate of absolute decrees or not? Man would certainly be in a strange dilemma to be the subject of both, and God would appear in no very favorable light to pass such decrees upon the head of his creatures—one decree controlling all their actions and sealing their fate; and the other granting them permission to act freely in view of life and death. If man is bound by absolute decrees, the idea of permissive decrees is all smoke, and free volition a deception; man can have no permission to choose freely—he can only act in conformity with absolute decrees, until they are taken out of the way. But if it should be said that God's absolute and permissive decrees are in perfect harmony, what then? Why, they must either be one and the same, upon a fair analysis, or one must bow to the other; for where absolute decrees exist and bind men, freedom of action is out of the question, and permissive decrees can only mean liberty to act in conformity with the absolute decrees. Those who hold the notion of permissive decrees

are also the zealous advocates of absolute decrees, and finding that absolute decrees make God the author of all evil, and set aside the agency and responsibility of man, the idea of permissive decrees has been conceived to soften the doctrine of absolute decrees, without the shadow of a change in the former. Permissive decrees, in an isolated condition, have very much the appearance of the doctrine of moral free agency, and many who look at the dress of the latter and forget the homeliness of the former, may conclude that the latter has dethroned the former, and that man is of a truth a moral free agent, with full liberty of choice under the jurisdiction of permissive decrees; while the latter is nothing but smoke to hide the deformity of absolute decrees. Absolute decrees must have the precedency in the system of decrees. Consequently, man, with permissive decrees, is under the unalterable rule of absolute decrees, which are said to be as immutable as God himself. In short, permissive decrees is liberty to carry out absolute decrees, like the running of wheels in a machine driven by a great propellor. If the advocates of permissive decrees will disengage man from absolute decrees first, and free him from that fate, and then place him under permissive decrees, with full liberty to act freely, then I will not object to permissive decrees as they are called, but take it as the doctrine of free moral agency, notwithstanding the word decree. For I think that God did will that man should be free to act, and he made him so—perfectly free from the fate of any and all decrees, either that he should or should not sin—that when he did sin he was righteously condemned as his own destroyer, and might justly have been left to perish without remedy. God, however, decreed a remedy for him, through his Son, and afforded man another trial. The decree was absolute in one sense, *i. e.*, to provide salvation for man, and offer it to him—to save him if he accepted, and to damn him if he rejected. Then He declares the decree: “I will declare the decree: Thou art my Son; this day have I begotten thee; ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.”—Psalm II.—see it all.

SECTION VI.

LECTURE XX.—OF A FUTURE LIFE.

1. THE present life, short and wretched as it is, has no charms or anything connected with it to make it in any way desirable, if it were to terminate here and be cut off from all hope of the future. There is no inducement to live, nor can there be anything to comfort and cheer in death. It is the future existence of man that attaches such importance to his present being—that holds out motives to live and sheds a light into the darkness of the tomb. Yet, left to himself, unaided and untaught from heaven, man by all his reasoning powers can never penetrate the darkness of the tomb and claim for himself upon any firm basis a life beyond the grave. The world in which we live throughout its vast extent presents no monuments of immortality—nothing but change and waste, the urns and ashes of other ages. And while men in all ages have thirsted and panted for immortality, untaught from heaven, the best they could do was to hope for that of which they had no assurance. The world in which we live is a blank book, and the powers of man may play upon it from age to age, and never be able to make one deduction from it, which constitutes one particle of proof, either for or against a future state—it all amounts to conjecture at last. Yet it is admitted that good men have desired and hoped for it, while bad men have stood in dread alarm. We know that we now live, but the certainty of a future state is a doctrine of God, and Reason has no claim of discovery; she is only at best a feeble pupil, and is to look for her lessons from above.

2. As a future state cannot be established from the struct-

ure, properties, and workings of the material universe, nor from any peculiarity in the properties and organization of man himself, it must be admitted that by no legitimate induction, analogically drawn from the whole range of nature, can there be one item of plausible evidence brought in array against it; but the inquiry, when fairly conducted, must tend to remove objections and prepare the way for proof from the right source in confirmation of a future state. For no one can claim to know that things which exist now may not exist forever in some shape; and indeed, it appears reasonable that they will, unless some controlling, omnipotent energy should blot them out of being. For while there is change everywhere, there does not appear to be annihilation or self-destruction anywhere. And who by his great wisdom can tell that man, who has been so fearfully and wonderfully made, with a power to think, and feel, and act, may not continue to think, and feel, and act beyond the boundaries of time? This is all possible, and certainly very reasonable. And although I believe the reasonable soul of man to be immaterial, and though this should be admitted by all, nothing is claimed as it might be in demonstration of the future state of man—the proof does not rest there; it depends upon God alone, and if the thing is possible with him, and he has declared it, it shall be so. If we indulge our reason at all as to whether it would be right and best that man should live in a future state, it all terminates in favor of it, with not even a shadow against it. For it is fully as logical to conclude that rational beings may live after us as before us, in other worlds as well as this, and as truly in the future as in the present world. There is such a thing as life and existence, and it may as truly exist hereafter as now.

3. That life is a blessing much prized by all sober, sane men, may be safely affirmed, and as God has conferred it upon us with ardent longings for perpetuity and immortality, we may as rationally conclude that he will continue it, as he gave it at first. Yea, more so: for with our love of life and pantings for immortality given us by the Creator, there could not be a greater infraction of our nature, nor a calamity more gloomy brought upon us than the mighty stroke of annihila-

tion—hell itself could present little, if any, more gloom than the idea of becoming a blank in the universe of God forever. And man, from his very nature, would be inclined to complain and reproach his Maker with cruelty for creating him with such powers, only for the purpose of enhancing his misery by sad disappointment. Who does not feel that he would much rather never have been, than to cease to be? Moreover, the providence of God and his justice in no slight degree appear to be involved in this question. For there are many things which appear to be very unequal in this life, and the motive to virtue and morality is in many instances far from being realized here. Often the vilest of men are in power and flourish like the green bay tree, and have more than heart could wish, while they condemn God, defy his authority, and murder his saints. If there is any virtue, any goodness, any righteousness and justice, these things are very far from being regulated as they ought to be in this life, provided there were no hereafter; and we might conclude to live as we list—to eat, drink, and be merry (if we can), for to-morrow we die. But if there is another life beyond this, although justice is not meted out here, vice punished, and virtue rewarded, it will be done in the world to come, and God will vindicate the rights of his throne, punish the wicked, and reward the righteous, and regulate all things according to the purity of his nature.

4. On the supposition that man's existence ends forever at the termination of his mortal career, there can be no influences or motives brought to bear upon him in relation to anything beyond the boundaries of time—time must be the utmost limit of all he is or does. This position would open wide the door for self-indulgence and self-gratification, regardless of the sorrows and sufferings of others, and of all law and justice; and men would avoid no crime which promised present good, but at most would only seek concealment for the time being, in view of present privation. No penalties and sanctions of law, or motives to virtue, righteousness, and charity could have the least force whatever upon actions beyond the grave; all would be confined to time. And in this state of things laws and penalties, oaths and promises of

both God and man would be unavailing and worthless, and all distinctions between virtue and vice would be broken down, and for life, property, and reputation there would be no security or safeguard, and the only possible government that could exist would be that of force. In the government of this world there must be a power greater than that of man, and a penalty that hangs over the destiny of man in the eternal world, which can strike terror to his undying soul, check him in his course, and awe him to obedience, or this world would be a hundredfold worse than it is. The friends of humanity, the patrons of virtue, the lovers of righteousness, justice, and truth, and, in a word, all good men, have been and now are friends to the doctrine of a future state; while it is a notorious fact that it has only been opposed by the profligate and abandoned of our race, who, having little or no hope of peace hereafter, sought refuge among lies. Universal salvation, while it differs in detail from the last named error, is little if any better in its results and practical influence; for it opens the door to all of a ready admittance into heaven, irrespective of moral character. And there appears to be no distinction between the best and vilest of our race after death—all are alike happy—and virtue and vice have all their rewards in this life, if any at all. Hence, all motives to good and terror to crime are swept away by the scheme, and all men are left to follow their unbridled lusts wherever they list, regardless of God or man. Men, by nature prone to disregard the invitations of the Gospel and the warnings of heaven, either procrastinate until death, or totally neglect a preparation for the next life, and under its influence launch out into eternity to meet what follows. Whether the scheme be that of universal salvation or universal death, the result is much the same; and as to redeeming qualities, it has none in its frame-work or practical bearings for either time or eternity—nothing but gloom.

5. In full proof of a future state, nothing is necessary but heaven's own explicit word, and when this is brought to bear upon the question there can no longer remain any doubt in relation to either soul or body; both are destined to live in a future state, whether they be just or unjust; Ec. XII. 14—"For

God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." And Paul says: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. v. 10. There is to be a general judgment, where God will mete out even-handed justice to all, and this judgment will be after death: "And as it is appointed unto all men once to die; but after this the judgment."—Heb. ix. 27. They shall all live after death, both the righteous and the wicked, and Christ shall divide them asunder: "and these shall go away into everlasting punishment; but the righteous into life eternal." We live here, and we shall live hereafter forever and ever, and God will bless the righteous and punish the wicked according to his Word. The souls of the righteous shall be happy after death, before the resurrection, and also happy, both soul and body, after it. For, says Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v. 1. And again: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13. Nothing else has or can have an influence so momentous upon the life and conduct of men as the certainty of a future endless state, and the connection and bearing which time has upon eternity. The certainty of a future state of happiness or misery, in accordance with the character formed in time, gives to this short life all the weight and importance of eternity, as there will be no changes from bad to good, or from misery to joy and peace beyond the grave. All things for the life to come are to be regulated and attended to in this; and eternity will receive us as time dismisses us. Hence, all the interests and solemnities which hang around the eternal state of man attach equally to this life, which is eternity just begun. And God who gave us this life, which we know we have, has recorded his pledge for the next, which makes it equally certain with the present, forasmuch as his power is competent to perform his word.

6. According to every known principle of the divine government and the plan of salvation, upon which any change for the better takes place in man, we have no reason to conclude that he who in time neglects a preparation for eternity, would not continue to do so forever, were his probation continued. For the plan in this life is the very best, and in every way adapted to meet all the wants of man, and to afford him a fair and full opportunity of being saved in conformity with his free choice. If, therefore, life were tendered beyond the boundaries of time to him who spurns it in time, with no improvements in the plan, or in the sinner for the better, he would eternally reject salvation and remain a sinner; unless God, in total disregard of his plan as it is expressed in his Word, were to change him as the sculptor changes the rude block of marble into the well-proportioned form. Such opinions, as we see, would set aside the moral government of God and his moral administration, and substitute in its place that of physical force, the whole tendency of which would be to promote rebellion against God, indifference alike to the warnings and promises of the divine Word, and a total disregard of pure religion. And it requires but little sagacity to see that such sentiments would be rank poison in theory and most deadly in practice in all governments, whether human or divine. In order to move and stir this stupid world of sinners, the truth must come upon them freighted with all the weight of divine authority, and be urged upon their consideration by the eternity of hell torments on the one hand, and endless life and felicity on the other. And the full weight of this awful responsibility, with its naked point and force, must be thrown at the sinner's heart, with urgent calls for immediate action and an unreserved surrender to the King of heaven. In order to give weight and worth to the life and doings of man, and a proper direction to his course here, all must have such a bearing upon his hereafter as to decide his destiny for heaven or hell, and the trial close at or before death. For any theory which either tends to discredit a hereafter, or to protract the propitious agency of man beyond time, or that induces a belief of universal salvation, must have a demoralizing and most pernicious influence upon

society, and prove perilous to the eternal interests of souls. Let time have all the importance which eternity can attach to it, in order to intimidate its murders from such hazardous deeds, and turn their attention to its great use and the proper improvement to be made of it.

7. While the certainty of a future state and the felicity of the righteous immediately after death, have been by the Almighty placed beyond all rational doubt, yet it does not fully appear what they shall be, nor where in the universe of Jehovah they will have their dwelling place. Only they shall be with Jesus and be like him, and behold his glory. To demonstrate that man, both soul and body, will live after death, Jesus Christ who had a real body and a reasonable soul, did rise from the dead and live as truly after as before death, and his recorded declaration is, "Because I live, ye shall live also," and "Where I am, there shall also my servant be." Although the divinity of Christ is everywhere, his soul and body are somewhere in the universe, and his people to be with him must have a locality, and like him have pure souls and living, glorified bodies. It is not assumed, however, that heaven consists in a locality or great palace, but in holiness as the qualification for enjoyment, and the unbounded source of pleasure created by the presence of God reconciled. And whether heaven is or is not a local place, the great truth of a future state and the future felicity of the righteous remains the same. The righteous and the wicked all die and go to their own place, and are seen no more in this life, nor is it scriptural to suppose that any of all these linger about this world after death—they depart either to heaven or hell. The righteous cease from their labors and their works do follow them, and we have no reason to conclude that God employs them in the affairs of this world any more, "for they rest from their labors." The rich man in the torments of hell was not suffered to come back, nor would God send either Lazarus or Abraham to this world on even messages of mercy, but the way was positively closed up. Some have supposed that saints and angels are sent from the spirit-world on errands of mercy, because it is said of angels that they are ministering spirits,

sent forth to minister for them who shall be heirs of salvation. We, however, are not to hazard the truth of God on a passage which is so remote from our comprehension, when it is fully demonstrated from the Word that sainted spirits do not return, much less the wicked. Hence, the ministering angels and spirits are more likely to be such as the angels or ministers of the seven churches of Asia—men of like passions with ourselves, such as the Lord has from age to age called and sent into his harvest.

8. There is a life within man altogether above and superior to animal life—a life which thinks, knows, reflects, remembers, desires, and reaches out into the future with cravings for unending good, which has never been known to exist in animals below man. What can these workings be but the legitimate outgoings of the immortal, undying soul? There is nothing unreasonable in the doctrine of a future life, and certainly nothing could better comport with the wisdom and goodness of God. And no truth in revelation is oftener or more clearly taught than the future life of man. His existence here is only spoken of as the morning hour, and a pledge of the future. For he who could and did give us this life, can perpetuate it, and give us that which is endless; and as he has promised it, he certainly can and will perform it. Consequently, it requires no great effort of faith if we believe in the existence of God at all, in his power and truth, to believe all and every thing promised by him. He has only to will it, and the thing is done. Time is nothing but a point in eternity, and as truly belongs to it and constitutes a part of it, as one day in a year is an essential part of the year in its proper connection. Hence, we who are here in time, are in one sense in eternity, and although we shall undergo a change and leave this point, we shall never go out of eternity, nor cease to be while it endures. In fact, there is no destructive power in the universe but that which created all things at first. Death may put an end to animal life, but death never can destroy real existence; even matter will exist forever, when once in existence, unless taken out by the same power who formed it. Man's soul is a created something which thinks and knows, separate and apart from

the body, and these powers are not disturbed by time nor death—they are independent of these by creation. The body is nothing more than a frail tenement for the time, destined to fall, that the inhabitant may go out into a larger house until the old one shall be reared again and fitted up for the immortal soul. Here man is only an infant, his immortal man has only come into life when he is said to die. It is only the beginning of his long life, the life for which he was made at first. The whole value and excellency of man's life consists in its duration and capability of happiness; it is in this that the wisdom and goodness of the Creator are displayed so wonderfully; he formed beings who can know and enjoy him forever. Man is everywhere spoken of in the Word of God as a being of this high order, and upon him alone of all his creation, did God impress his likeness, and to him only did he impart a rational soul which thirsts for immortality. There is no evidence anywhere in the universe known to us, which in the slightest degree opposes our belief of a future life and the blessedness of a future heaven. The old-time saints believed it; the prophets taught it, and Jesus Christ and his apostles confirmed all that had gone before concerning it; and finally, the resurrection of our Lord sealed the entire chain of testimony, when he conquered death and spoiled the grave. Christ at all times taught his people that his kingdom was not of this world, and that their inheritance was beyond the grave. As one has said, "Here have we no continuing city; but we seek one to come." And John in his vision saw the souls of them who were beheaded, and likewise the new Jerusalem coming down from God out of heaven, adorned as a bride for her husband. This world is at best nothing more than the first budding of summer and future realities. The great realities of Jehovah's dominions and of true life are all beyond this world of shadows. We are vain when we suppose that we have seen all and known all of life. We have seen nothing clearly; our vision has been through a clouded glass; but there we are to see great realities, and know as we are known. For those who are disposed to call in question the life to come, we have neither proof nor argument that would be of any

avail. For having parted with their reason, like the old Jews, who, after having seen the Son of God and the miracles wrought by him, still required signs. Those who are blind to the existence of God, who has declared his being in the heavens above and in the earth beneath, are beyond the reach of both reason and testimony, for no one can be expected to believe God's Word, who denies his being. On the other hand, the proof of a future life is as unequivocal as the existence of God, and stands or falls with it. The certainty of his being is our guaranty for every word spoken by him, and we doubt the one as little as the other; both are immutably true. We present the doctrine of the future life of man as it has come from the mouth of the Almighty, for he has said, "As I live," and "because I live; ye shall live also." No form of speech could surpass this in comprehensiveness and force. The future life of man by this declaration, is as fully confirmed as the being of the speaker: "As I live, or because I live, ye shall live also."—John xiv.

19. The resurrection of Jesus Christ, while it was an essential part of our redemption, was no less a full confirmation of the truth of revelation and of the whole plan of recovery. The truth and reality of a future state of both soul and body, was confirmed and sealed. Hence, when the apostles preached Christ and the resurrection, they presented the substance of the entire plan of salvation.

9. From what has been said in relation to a future life, the present will appear to be of vast moment. For whatever may be the importance of eternity with all its solemnities, the same is true of this short life, forasmuch as the latter is the time and place of preparation for the former, and as we leave the one we enter the other. We are all thinking and working for eternity, and whatever we do here will meet us there, and the very character we form here we shall take with us there. Of all this, there will be no just ground of complaint, for if time is short and eternity endless, this is as it ought to be. For the shorter our stay here and the sooner we are gone the better, if we have all that is necessary for the preparation and improve it as we ought. God has manifested his kindness in the speedy removal of his children

from the toils and sorrows of this life to the next, their home in heaven. Paul said it would be far better for him to depart and be with Christ, yet he was willing to abide here a season for the good of others. We have time enough to prepare for eternity, and if we do not improve what we have, on what ground could we ask more, or conclude within ourselves that we would ever change our course for the better, should our probation be extended a thousandfold? Time is here, and eternity not far off, and will soon be here also, and whatever remains to be done should be done without delay—both heaven and hell are near. Let us work by the light of day, for the time of labor will soon be over, and the night come when no man can work. Is there a life of pure and endless blessedness at our very door, and within our grasp? Let us take hold of it at once and make it ours. In view of the fact that there is a life and living joy, and a dreadful hell, both within a few days' journey, I am stricken with amazement at our want of zeal and energy in our several departments of labor. But how unaccountable is that darkness and that death-like slumber which have settled down on souls, who, although they are within the grasp of life, and also within a few strides of eternal death, cannot be roused to see their danger until all is lost.

LECTURE XXI.—THE RESURRECTION FROM THE DEAD.

THE resurrection from the dead relates to the body only, the future state to both soul and body. It does not follow as a matter of course, that the body or bodies of all men will rise because the soul is immortal; that might be admitted as true, while the other is denied. The argument, however, in favor of the resurrection is strengthened from the fact of the soul's immortality, and the proof which goes to establish the one may safely be used in establishing the other; yet neither can be fully demonstrated by abstract reasoning—both depend upon revelation. The reasoning powers of the mind may be exerted to the utmost, unaided by light and revelation from God, and finally settle down in darkness and doubt as to the certainty of the immortality of the soul or the resurrection of the body, and the future state of both. All reasoning on this momentous subject in order to arrive at any safe conclusion, must be founded upon revelation as the only safe guide to truth. When I speak of revelation as the only directory in this matter, I would not be understood to say that none of the race can or ever have had any certain persuasion of a future state without the written Word; this I do not believe. For Enoch, Abraham, and Job had as clear evidence of the future state of both soul and body as Paul had, and Job expresses it in language as strong as that used by Paul, though more laconic. This much of revelation has doubtless been given to many others ever since the world began, and by the same divine agent. The only true religion is a revealed religion, and is by no means a thing of modern times, nor can any one who reads the Bible with care so believe. There have been those in all ages who felt its divine power in their hearts, and lived and

died in full assurance of a future state of felicity given them by the Holy Spirit. The Bible, as it has been revealed, was designed to teach the world the mind and will of God as a system of pure truth, yet there is one great leading truth that it never has and never will impart to any one—*i. e.*, spiritual religion in the soul; this was from the beginning and will continue to be the work of the Holy Spirit, and must depend upon his immediate presence and direct testimony, without which there can be no lively hope and full assurance of future felicity. Whether all persons who are the subjects of regeneration are favored with an assurance of the resurrection of the body, is not assumed. It is, however, true that they themselves have an assurance of a future state and of future blessedness, which constitutes the ground of a lively hope within them, which gives joy and triumph in the moment of death. As to the theory of the resurrection they may know little or nothing, yet they feel the evidence within that nothing will be lost. The written Word teaches the truth of the soul's immortality and the resurrection of the bodies of all the race, yet there have been those who rejected all that testimony and denied both; and this may continue in all coming time to be true of unrenewed men to some extent, but never can be true of any one who has been renewed, and has that spirit and power in his heart that raised up the Lord Jesus Christ from the dead. No one having the spirit of Christ can deny the Spirit's sanctifying power, call Jesus accursed, or deny his Messiahship, all of which is done by denying his resurrection from the dead. Paul had been well instructed by Gamaliel in the law and the prophets, and had also heard much of Christ, his crucifixion and resurrection from the dead, yet he was a bloody persecuter, and never appears to have believed the doctrine of the resurrection scripturally until the Holy Spirit renewed his heart, then he became the able defender of the faith which before he spared no means to destroy. It may be said that he was inspired to do this. That he was an inspired man is true, but it is equally true that he, as well other well-informed Jews, had much evidence touching the resurrection of Christ which had been imparted to other inspired men

before him, yet he never could say that Jesus was the Christ with all his heart, until he became a new man. He says "that no man can say that Jesus is the Christ but by the Holy Ghost." Surely he did not intend to be understood that all must be inspired as he was, before they could believe the theoretical truth as it had been revealed to others and taught by them; that cannot be his teaching. But it is manifest from what he says, that his allusion was to some divine testimony which the Holy Spirit imparts to those who are renewed by him; they can then say with Job, "I know that my Redeemer liveth," but never before. There is a power imparted to the heart in the work of regeneration which the inspired Word was never designed to impart, and never does afford. To this Paul alludes when he says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The plan of salvation contemplated the regeneration of both soul and body, and the power that regenerates the one regenerates the other, and this work is denominated a resurrection in both cases, and both depend upon the resurrection of Christ and the power that raised him from the dead. There is a first and second resurrection—first of the soul into newness of life, and, secondly, of the body, and Christ who is the first that rose from the dead, is the resurrection and the life in both cases. Faith takes hold of Christ, and the soul "rises with him through the faith of the operation of God, who hath raised him from the dead." This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." That the work of the Holy Spirit in regenerating the soul is denominated a resurrection, may be still further demonstrated by reference to Rom. vi., first part; Col. iii. 1, and Eph. ii. 6: "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God." "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Here we see that a resurrection is spoken of as having taken place in persons yet in the body—"they had risen with Christ, and by the same

power which raised Christ from the dead." This is a resurrection not of the body but of the soul; the power that resurrects, purifies, and imparts spiritual life. It being proven that regeneration is a resurrection, it must be admitted that this is the first resurrection, as there yet remains to be a resurrection of the body. The first resurrection raises the soul from the power and dominion of sin, and restores the likeness of Christ who first rose from the dead. The second resurrection will also be a great change; by the same power based upon the same foundation, will raise the bodies of those who have part in the first resurrection, in the likeness of the glorified body of the Son of God. As it is said, "It doth not yet appear what we shall be, but when he shall appear we shall be like him, for we shall see him as he is." Both these changes will in their proper time, "be in a moment, in the twinkling of an eye, and we shall be changed." I have before said that all our knowledge of a future state of both soul and body is derived from revelation, which is true. But in order to know the whole truth, we must have the whole of revelation, not only the written Word, but the Spirit of God bearing witness with our spirits that we are the children of God. Destitute of a resurrection in the soul, with the Bible in our hand, and our heads as well stored with theoretical knowledge as the Jewish Sanhedrim, or as Paul and his instructor, and all the Jewish doctors of the law, we shall die in our sins. There is a knowledge of God and divine things essentially necessary to be known, which is not and cannot be imparted to the heart through the medium of the senses by the written Word, and all the outward signs and symbols, types and shadows, forms and ceremonies on earth; it must be given to the heart by the Holy Spirit, and to every one for himself. This is requisite to complete the plan of salvation, and to make out the sum total of divine instruction. As Christ said after he had instructed the people, "It is expedient for you that I go away, for if I go not away the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Here is a teacher

for the world in addition to the written Word, and a power which operates through the medium of the death and resurrection of Christ, in enlightening, renewing, and filling the soul with a lively hope of a glorious future state. With this teacher and sanctifier, we can be made partakers of the second resurrection, though deprived of the written Word, (which is a most precious treasure); but deprived of this light and sanctifying power, though favored with the letter, we cannot know God in the pardon of our sins, but are doomed to dark and endless despair. The great essential mystery of godliness is only made known to the heart by the immediate presence and influence of the Holy Spirit. "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."—Rev. II. 17. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—1 Cor. II. 12. What but this divine communication to the heart caused the full soul of Job to break forth in strains evangelical, and say in anticipation of future glory, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job XIX. 25-27.

For what purpose have such facts been recorded but to teach us that spiritual religion is the one thing needful, and that it is essentially the same in all ages of the world and in all hearts which possess the heavenly treasure. Man was formed for the glory of God and to be happy in himself throughout his whole nature. As to what the soul was made of we are not informed, but we are told the body was formed of dust, and both were good and possessed of life and enjoyment. Sin destroyed this happiness in both and subjected both to untold sorrows. The plan of free grace was designed to benefit and restore both soul and body to at least as high a degree of perfection and enjoyment as was poss-

essed before the fall. This is both revelation and reason. It is more than a matter of conjecture that there never would have been a separation of soul and body if man had not sinned, because this separation is of itself a wreck of the beautiful building of the Creator. Hence, the remedial scheme to be ample must not only be adapted to restore the purity but also the union. Although multitudes of redeemed souls, washed with the blood of the Lamb, have gone to heaven from every nation, kingdom, and country, yet none of all the number have been fully restored as contemplated in the plan of redemption, except such as were translated. There remains an important part of the work provided for in the gospel yet to be consummated, for which the Lord is pledged and will perform in his time. This is the resurrection of the body. Peter said of Christ, "Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." This declaration of Peter not only shows that God's word must be fulfilled, but that there is to be a grand and glorious finishing work done when the Redeemer of the world shall descend from heaven, to which he ascended after his resurrection. He calls it the restitution of all things. As to this restitution, we know that it does not in the remotest sense signify the final salvation of all men, because in that no part of his Word would be fulfilled. No such a word has ever been recorded for our benefit as having gone out of his mouth. But his Word plainly declares that all the dead shall be raised from both sea and land, whether good or bad, and shall stand at the judgment-seat of Christ. Now, this being the day of restitution, and the time appointed for the last change for the benefit of this world, and the time when God will wind up the plan of salvation and close the complicated affairs of this old world, if ever the finally impenitent, who lived and died in sin, are to have any change by virtue of the death and resurrection of Christ, they will certainly obtain it and rise to the resurrection of life. But if not changed then, and the day of restitution finds and leaves them in their sins, both soul and body, when will they ever be changed? Never,

but must go away into everlasting punishment. The time of restitution of all things, therefore, instead of favoring universal salvation, only signifies the final wind-up of all things, and the complete misery of the wicked and the consummate happiness of all the righteous, both soul and body. The full measure of God's wrath, as justice demands, will never be meted out to the wicked until the resurrection and reunion of soul and body in the day of restitution. Nor will the righteous be complete as contemplated in the plan of salvation until all that was lost in the fall, and was embraced by faith in the Son of God, is restored, which will be done in the day of restitution. The idea of the resurrection of the body conveys to the mind the fact that there is yet wanting one-half of heaven, until the righteous shall be raised in the likeness of the glorified body of the Son of God; then it will be complete. God surely would never raise our bodies if it were not a great favor and a special blessing to us, calculated to highten the joys of heaven.

In reference to the resurrection of the body and the glorified state of the righteous after the reunion of soul and body, the beloved disciple says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."—1 John III. 2. Paul says, "As we have borne the image of the earthy (man), we shall also bear the image of the heavenly" (man Christ).—1 Cor. xv. 49. Daniel XII. 2, 3: "And many (or the multitude) of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." John v. 28, 29: "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The quotations given above present to the mind the important facts in relation to the day of restitution. We see that the sleeping millions will be raised by

the Son of God at his second coming, all of them, both good and bad, but not to life and glory. Some will rise to condemnation, contempt, and everlasting misery. But the righteous shall come forth in the likeness of the Son of God, "for they shall see him as he is and be like him;" and when they see him in the day of restitution, they will see him with a body shining and all glorious. But it will be the same identical body which suffered, died, and rose again; for we are told that he who ascended should in like manner come again and take his people with him, having immortal bodies which will shine as the firmament and like brilliant stars forever.

That all men have bodies in this world is a plain matter of fact which we know, and we, moreover, know that it is the same identity which is born that dies and slumbers in the dust of the earth. This same body which now writes and will ere long die, is the identical one that will rise in the day of restitution and reunite with the soul that now inhabits it. It is I myself that will die, whatever changes may take place in vacillating matter; and it is the same I myself that will come forth in the day of restitution, and I will know within myself that I am the same identity. That there will be a marvelous change in the resurrection is a glorious truth of God, but that change will not destroy the identity but retain it. The righteous will see the same Christ who redeemed them, and the same Job, Abraham, Isaac, and Jacob, with the general assembly of the first-born of the Lord, who had part in the first resurrection, all shining in immortality when death shall have been swallowed up in victory. As to whether reason can or cannot comprehend the mystery of the resurrection is a matter of no importance. We have the same evidence to believe the doctrine of the resurrection from the dead that we have to believe that God made the world at first, and made man out of the dust of the earth, and certainly the same that we have to believe that there is a God, for we have his word for it. Now, the most that reason has to do with such mysterious facts is not to act irrationally, and by a perversion of reason, deny the truth of God and his being, but in the due exercise

of enlightened reason, embrace the truth as it is in Jesus Christ, and wait in hope till the change come. I have said we have the authority of Jehovah's word on which to predicate our faith for the certainty of the resurrection, but we even have more than that, if possible. We have that word most solemnly sanctioned by one of the most stupendous miracles ever performed since the world began, the resurrection of the Son of God. And as all other miracles were performed in confirmation of the truth of God, we have them all united with the resurrection of Christ to establish the truth of the general resurrection from the dead. That the resurrection of Christ was a miracle will scarcely be denied by any one who has a well-balanced mind, for in it are to be seen all the characteristics of a true miracle. And Christ, to perpetuate and keep it always before our minds, instituted the sacrament of the Supper in commemoration thereof, with the special injunction to continue it until his coming. Hence, we are reminded as well of the second coming of Christ and the resurrection of our own bodies from the grave, as of the death, resurrection, and ascension of our Lord. Paul, in establishing the resurrection of the dead to the Corinthians, said that he had seen him, and that he was seen of above five hundred brethren at once, many of whom were living at the time he wrote. And all the apostles wrought miracles in the name of him who had been dead but was alive again. The resurrection of Christ is at once the great hinge upon which everything turns in relation to this world, whether in time or eternity. Upon this cardinal truth Paul founded all his arguments to demonstrate the success and power of the gospel, as well as to prove the certainty and blessedness of a future state, and concludes that a failure in this one point would result in the overthrow of the entire plan of recovery and utter ruin of the world. But this being established, all is safe and stands as firm as the eternal throne. To all who believe the truth of Jehovah, the doctrine of the resurrection of this mortal body which is sown in corruption, is placed beyond all doubt, for all must know that God is able to raise the dead, and if he should but command it, the work will be done. We are

positively told that he will do this, "for all that are in their graves shall hear his voice and come forth." Paul, in his touching appeal to King Agrippa, said, "Why should it be thought a thing incredible with you, that God should raise the dead?" to which the king finally responded, "Almost thou persuadest me to be a Christian." Who that is wise would not be altogether a Christian, if the resurrection is true and there is a certainty of glory and eternal life for both soul and body? The substance of all that has ever been urged against the doctrine, was urged by some proud pharisees in the presence of our Lord, when they inquired of him whose wife that woman would be in the resurrection, who had in her day seven husbands. He replied, "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." After having charged them with ignorance of both God and his word, he urged an argument in proof of the doctrine founded upon a fact which they did not dare deny. He said, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." The force of this argument in proof of the resurrection may readily be perceived by the most common mind. It was mainly a quotation from Exodus. Before Moses went into Egypt as the instrument of God in delivering Israel, while standing near Mount Horeb, he saw a burning bush and heard the voice of God in the language of the text. This was long after the death of those patriarchs. Yet we are told that he who spake said he was the God of Abraham, Isaac, Jacob. And Christ says he is not the God of the dead but of the living. From all of which we are to understand that the living God recognised the souls of those men as living souls, and pledged the veracity of the Godhead for the resurrection of their bodies, for their souls were not the men, but parts of them. The soul of Abraham was not Abraham. Abraham had a body as well as a soul, and both of these constituted Abraham, and the living God would

have the same identical man. The same argument, however, is urged in proof of the general resurrection by the Son of God, for it stands connected with the plan of salvation and with a future state, and its certainty is founded upon the power and truth of the Almighty; and if the dead are not all raised it will be because these both fail. Some philosophers in Paul's day were vain enough, and ignorant enough of the Scriptures and the power of God, to ask, How are the dead raised, and with what body do they come? and it may be that there are many such at this day. For the benefit of such I would say, They will be raised up by the power that made all things at first, and they will come forth, every man in his own order; they that have done good and followed the Lamb to the resurrection of life, and they that set all his counsel aside and did despite to the Holy Spirit to the resurrection of damnation. "For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." It doth not now appear what the righteous shall be, nor what shall be their reward, but the fact is known that they shall be like Jesus, and their reward will be great; they shall have an *eternal weight* of glory, being joint heirs with the Lord Jesus Christ.

From pure love and friendship, it has been matter of no small degree of solicitude with many, if not with all Christians, to know whether saints in a glorified state will recognize each other. That which religiously delights the saints on earth will doubtless delight them in heaven, only in a higher degree; and as society and the power of recognition constitute no small part of their comfort here, it will not be denied them there. And, moreover, it is certain that they will be much wiser in heaven than they are on earth. Paul says, "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—1 Cor. XIII. 12. To say the very least of this passage of Scripture, it clearly proves that the saints will know vastly more in a glorified state than in this life; and that they will know Jesus, who redeemed and washed them in his own blood, and those who toiled and suffered with them in this life far better in the

next, is clearly demonstrated by many facts recorded in the Bible. Of these facts I feel as well assured as I do of the truth of revelation, the immortality, the resurrection from the dead, and the glorified state of the saints in light. At our Lord's transfiguration, Moses and Elias made their appearance and were recognized as themselves by some gift which God saw proper to impart even to men who before that time had never seen them. The rich man, Lazarus, and Abraham are represented as knowing each other in a future state; and our Lord said to certain Jews that they should see Abraham, Isaac, and Jacob in the kingdom of heaven while they themselves should be shut out. The words, "know as we are known," not only imply that Christ will know his saints, but that they shall both know and be known by each other, and also remember the toils and cares of those whose energies were consecrated for their salvation. The power of knowing and remembering belong as facts both to saints in heaven and also to lost sinners in hell, as instruments of pleasure or pain. Whenever knowledge and memory fail, the medium of happiness to saints and that of misery to the wicked must end. If saints in heaven and lost spirits in hell may know each other in a disembodied state as the Bible represents, we cannot reasonably infer that they will not recognize each other after the resurrection. Christ, we know, was not recognized for a time by Mary after his resurrection, and others of his disciples conversed with him and knew not that it was he at the time, but we are told that their eyes were holden. They were afterwards enabled to know him when their eyes were opened. By the same power which enabled them to know him who died for us and rose again, we shall know also. This is the power which raised Christ from the dead; it is the resurrecting *arm* which does all the resurrecting *work* throughout the moral empire of Jehovah. God sent this divine influence to seal forever upon the page of inspiration the truth of the resurrection and ascension of Christ, and to be a witness of our resurrection by virtue of Christ, as well as to evolve the truth to the world and to sanctify all that believe in his name. Founded upon this fact is the doctrine of the resur-

rection of both soul and body. Hence, it cannot be a matter of conjecture and speculation, but an important truth, that those who obtain a saving part in the first resurrection must have some sweet foretaste of the second by the power and influence that performs both. The Christian, therefore, has present joy in the Holy Ghost, which is increased by his faith and hope which take hold of and anchor into him within the vail, and gives to the heart united to Christ the blessed assurance of the full weight of glory in the day of restitution.

LECTURE XXII.—FINAL JUDGMENT.

AFTER the resurrection and in immediate connection with it will be the final judgment, and the former will be the extent as well as an elementary part and basis of the law of righteous judgment. The certainty of a judgment is not a discovery of reason, but a special revelation from God. Revelation furnishes the truth, with the seal and impress of Jehovah upon it, that there will be a general judgment in the future, to which the Holy Spirit unites in testimony and energy to the hearts of all who will appear before the Judge. Reason, while she could not make the discovery, may be solemnly impressed with the fact and led to meet the *ordeal* in safety, and profit as much as if she had made the discovery by her own effort.

1. Then, the certainty of the judgment as it is revealed to us: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—Ec. xii. 14, Acts xvii. 31, 2 Cor. v. 10. See Matt. xxv. As to the day when the appointment was made, we know as little as we do of the day appointed, but are as well assured that it will come as we are that it was ordained; because God ordained it.

2. It will be general. All this world will appear before the Judge, to say nothing of angels, to pass the solemn assize. Notwithstanding it is true that God appointed the

judgment, it can be no less true that the decree was passed by the immutable rectitude of his nature for the good of the universe, and as well with regard to the free agency of his creatures as for the maintainance of good government and order. The appointment, therefore, for a general judgment takes in, as it must, the righteous Judge who is to administer justice; the law of administration with all its concomitants and essential elements; the entire family to be judged; their relation to the immutable principle of right, and all the means and mercies provided for the great whole, and for each one that constitutes it. This will all be called up in the great day of retribution, when God shall judge the world. But what assurance has God given us that this whole world will be judged, other than his infallible word? He has given us in confirmation of his word miraculous proof, by one of the greatest miracles that ever was wrought since the world began, and one which constitutes a vital element of the gospel of his grace, and one which demonstrates that all who have any assurance from it of a general judgment, and who will be effected in any way by it in either soul or body, were fully interested in all the essential provisions of the gospel. It is the resurrection of Christ from the dead after he had said, It is finished, and gave up the ghost. This, as the Bible teaches, not only proves that God will judge the world by Christ, who died and rose again; but it is an assurance from God to all men who will rise and come to the judgment seat of Christ, that he both died and rose for them. As Paul says, "Whereof he hath given assurance unto all men, in that he hath raised him from the dead." We see that all before the judgment, will be resurrected and that their resurrection is based on the resurrection of Christ, who died for them and rose again, and that he who did this will be the judge. But the question is, How has God given an assurance of the general judgment based on the resurrection of his Son, to all men? Some divines suppose it to be accomplished by his written Word—that he has commanded and his gospel will be preached to all the world, to every creature, and in this way the assurance will be given to all men. But here I am presented with an insurmountable difficulty. The

assurance upon gospel principles of a general judgment not only takes in all nations as such, but the very language used and all the circumstances connected with it, manifestly convey to my mind the clear conviction that the assurance must in some gracious way be given to each one who is to appear in the judgment in due time—yes in this life. If this is true, as I doubt not it is, it does not appear to have been accomplished by the preached Word, nor is it likely to be. To limit the assurance to a less number than God designs to judge, is not to interpret the Scriptures, but to contradict them. For the assurance of a general judgment is not only founded upon an eternal principle of right, but is also based upon the resurrection of Christ, and measured by it both in extent and rectitude, and we have just the same authority to limit both the judgment and the resurrection to a part of this world that we have to limit the assurance. Now, as God has seen fit to testify and establish the truth of a general judgment by one of the most essential principles of the gospel, that fact of itself fully demonstrates that all have as certainly been provided for in the gospel as that they are assured of a judgment on that ground. And it is, moreover, as well attested by that assurance that salvation was made possible for them in some way in harmony with the gospel, as it is that God will administer justice to them in the day of retribution. The assurance given to all of a future judgment through the medium of the resurrection of Christ, implies more than a bare notice of the fact: it implies an ample remedy provided for the subjects of the judgment, by which they may be prepared for the solemn ordeal. The Bible informs us what that assurance is, and how it is given to all men. It is conviction of sin, and is given by the Holy Spirit to all this world, as will be seen. John xvi. 8, 9, 10, 11, Christ, speaking of the Holy Spirit, says, “And when he is come he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me: of righteousness, because I go to my Father, and ye see me no more: of judgment, because the prince of this world is judged.” Here is conviction for sin, the remedy for sin through the righteousness of him who ascended to the Father, and a general

judgment, all established in each heart by the Holy Spirit. This assurance is given to men, not to devils. No other doctrine is taught by such language of Jesus Christ, and no other true exposition of it can be given than that God, who is omnipresent, moves upon the hearts of all men everywhere in a way of mercy through the plan of free grace, and affords them the means of preparing for death and judgment. And those who hold and teach anything less than this must, as they do, contradict God in the declaration he has made, when he says: "My ways are equal." How, I ask, can his ways be equal, when he will judge the world in righteousness and condemn the wicked and send them to hell for their sins, and at the same time there be no possible means of salvation for them, which he must and will decide? It is not true that the Judge will condemn any of the race for Adam's sin, nor is it true that he will condemn anyone for anything, or for all which Christ did for the redemption of the world, when all the essential means of efficiency were withheld, and they bound up in the *black chains of fate*. Nor could the death, resurrection, ascension, and intercession of Christ, nor the influence of the Holy Spirit, have any bearing upon such as never had any light of the Spirit with a gracious design, in the day of final accounts; nor will any consistent divine hazard the assertion. Such persons have no account to render in consideration of anything which Christ did, nor can he judge them and bear true testimony against them.

In the first epistle of Peter we have this remarkable passage of Scripture (chap. III. 18-20): "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." And chap. IV. 6: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." In the narrow compass of four verses given above, it is twice affirmed that beings then in the place of departed spirits had been preached

to, and in one place it is said the gospel was preached unto them. Some of these beings were ante-deluvians; where the others had lived we are not informed, only they were all in the world of spirits at the time Peter wrote. It is also certain that it was the blessed gospel that was preached to them all, whenever that may have been, and the Eternal Spirit was the preacher, whether it was done through human instrumentality or not. Peter says in so many words that the Spirit that quickened Christ and raised him from the dead, is the same that preached to the ante-deluvians; and we are certain the same Spirit does all the preaching at the present day which the Lord will own. Let it not be overlooked that this preaching had a special reference to the final judgment-day, and the language used clearly indicates that the means were afforded to enable them to live according to God in the Spirit, forasmuch as God would judge them according to men in the flesh, or as he would all others of the race, whose trial is given them while in the flesh. Now, whether this was done, or the gospel was preached unto them before or after they died, is the question: for it appears that the Lord God will not only warn all men of a day of retribution, but with that warning he will afford them the means of a possible salvation before he calls them into judgment. If the Word of God establishes this sentiment, it evidently settles another point, *i. e.*, that if this warning and possible salvation be not afforded in this life, it will be in the next. For it is said "that he commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained," etc. And that the grace of God which bringeth salvation hath appeared unto all men, teaching us that we should live soberly, righteously, and godly, in this present world. There is not the shadow of evidence in the Word of God that the ante-deluvian spirits said to be in prison, were the subjects of the ministry of the spirit of Christ, either at the time Christ's body was under the power of death, or at any other time after the flood; for we are told that it was done before the flood, while the ark was being made. From all that is said, therefore, we are to understand that their spirits—souls—were

spiritually warned, and had the offer of life while they were in this great prison-house, and that this continued until the ark was finished and the flood came; then their merciful visitation ended. The idea of spirits in a departed state being the subjects of the ministry of Jesus Christ in any way of mercy, is popish mummary, designed to fill Romish coffers to fatten an unsanctified priesthood. But the truth of Heaven fully establishes the fact that all men whom God will judge in the united capacity of soul and body, are in some way warned by him who is omnipresent, and tendered with mercy while in the flesh. "For this cause was the gospel preached to them that are dead (but it was done before they died) that they might be judged according to men in the flesh, but live according to God in the spirit." It does appear that the gospel is in some way presented to all men before death; it was so in the ante deluvian world, and it has been so since that time down to the days when the apostles wrote, and will continue to be so to the end of the world; and no other interpretation can be fairly given of some portions of the sacred canon. What other interpretation can be given of the passage above, than that the gospel was preached, to some at least of our race, either before they died or after death, whose salvation does not appear to be certain by any means? But we are told that it was done that they might live according to God in the spirit, forasmuch as they will be judged according to men in the flesh. There does not appear to be any serious controversy among orthodox Christians as to whether the resurrection from the dead and the final judgment will be general—all are agreed that the entire race will stand at the judgment seat of Christ. Yet there may be, and doubtless is, a very wide difference in opinion as to whether Christ died for all that they might be saved. From all the light we have in the Bible, there are only two visible considerations for which men will be judged and condemned, *i. e.*, either it must be for Adam's sin or for their own personal transgressions.

Here it appears necessary to consider the rule of judgment. It is next to certain that some Christians of high attainments have supposed there would be at least two laws by which God would judge the world—the law of nature and the moral law.

In reference to the law of nature I will say, it neither defines the moral quality of actions, nor does it obligate us to love either God or man—it was designed for the government of matter and irrational animals, and not for the government of moral agents. Obedience to its requirements is no virtue, and disobedience no crime, and a judgment founded on such a basis would be as unmeaning as a judgment for the mountains of the earth, the clouds of heaven, or the beasts of the field. The moral law extends to all, and requires all rational beings to love and obey God, and to love our neighbor as ourselves. “On these two, hang all the law and the prophets.” This holy law includes all that is contained in the Bible, approves all that is good in the universe, and condemns the evil; it is the rule of action and the law of the final judgment. Forasmuch as all the prophets and other regulations for the moral world are hinged upon this, it certainly is the law of the final judgment, and the same that Paul says was written in the heart of the Gentiles, who had not the letter or written Word. “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the works of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing, or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.”—Rom. II. 14–16. All men are to appear at the judgment-seat of Christ, that they may receive according to the deeds done in the body, whether they be good or bad. The law of the righteous judgment is the same, whether written or unwritten, and will be recognized by both Jews and Gentiles as the very same perfect rule of right, in the day when God shall judge the secrets of all hearts by Jesus Christ. While we are informed of a general judgment it must by no means be overlooked that the gospel will be brought up in that day, and all will be judged according to the gospel as well as the law. It is not the letter of the law which constitutes the law, but it is constituted by its essential and eternal principles, while the letter is only a declaration of these principles. The same position holds good in reference to the gospel: it is the

saving grace of God secured by his Son, which constitutes the essential elements of the gospel, and not the letter. No one of our race has ever yet been saved by the law of nature, or any other law; for there is no law given which can give life. All that have escaped from the dominion of sin have been delivered by the grace of the gospel of Jesus Christ, for there is no other name given under heaven whereby we can be saved. I am well aware that many teachers in Israel do not admit that saving grace was provided for all the race of man, but they contend that it was not, and even if it was provided in some sense for all, they limit the saving application of it to the written Word or preached gospel. But when we look into this matter with a little care, we have the proof at hand, and such as these divines will admit to be true; that their sentiment, in the first place, is not sound, and that salvation is not limited to the written Word; for they will admit with pleasure that all infants dying in infancy, whether in this or any other land, are saved by the grace of the gospel of the Son of God. This being admitted, it most effectually overthrows the system which limits saving grace to the letter of the gospel. If salvation is possible without the written Word, it may be asked, Why send the Bible to the heathen? I am willing that Paul shall answer this very question, which he has done in consecutive order: "What advantage, then, hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God." The oracles of God, we are informed, are a great favor; yet the apostle does not by any means limit salvation to the circulation of the oracles. I do not in this place contend so much for the extent of a possible salvation in view of the doctrine as such, as for the purpose of defending a great principle in the moral government of Jehovah, often referred to in the Bible, and never left out of view when the final judgment is spoken of, but is emphatically made the basis and hinge upon which the destiny of all the race will finally turn in the great day. "God," we are informed, "will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." It is positively said

the secrets of all hearts will be judged according to the gospel, and Jesus Christ will be the judge. It must, therefore, be considered in this light: that the Judge himself died in the fullest sense for all this world, and rose again, and by his own arm he brought salvation and placed it at the door of every sinner whom he will raise from the dead; and when he passes sentence against the unholy, it will be on righteous principles, and they will be justly sentenced to eternal punishment; not because Adam sinned, but because the Judge himself redeemed them from the curse of the law and brought in everlasting righteousness, and offered them salvation on the broad and firm basis of the everlasting covenant.

Whatever may be the opinions of men in relation to this matter, we are nevertheless certain, and have full confidence in the Judge, that he knows whether he did die for all men, and rise again for them, and whether he ever made salvation truly possible for them. If so, and they rejected it, he will condemn them for it; but if not, he never will bring such an untrue and unrighteous charge against them. The moral law is the standard of all perfection, but it provides no remedy for anyone—"grace and truth came by Jesus Christ." The just cause of man's condemnation in the final judgment will be the rejection of the Son of God and free grace. Where the condition of any people is more or less favorable, according to the gifts God will require; where much is given much will be required, and where little is given little will be required; and if it were so that God had given nothing to a part of the race, according to his own published rule, he will require nothing. No grace, therefore, to afford a possible salvation; no heaven, no hell. Where there is no real ground of justification, there can be no just ground of condemnation. Rev. xx. 12: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." These books contain facts which are to be made manifest in the day of judgment, in favor of some, and against others; all showing the just decision of the righteous Judge in saving the righteous and punishing the

wicked. At the same time it is true that all these facts are recorded in the mind of the Judge, whose divine perfections exercised in view of what he has done for the salvation of the world, must result in the salvation of all who accepted free grace, and the damnation of those who refused it. The propriety and necessity of such a day may be considered next.

The necessity of a day of retribution has not been fully comprehended, even by those who believe the truth; nor do I propose anything more than a few plain arguments in relation to the necessity of the general judgment. The condition of departed spirits will by no means be changed after a separation from the body, but will continue either happy or miserable forever. It has, therefore, been the subject of anxious inquiry, why there should be a judgment, when the righteous go immediately after death to heaven where Jesus is, and the wicked to perdition where they are tormented in the flames of hell. Indeed, some minds have been inclined to suppose that the sentence is passed by the Judge at, or before, death, and others have contended that the righteous Judge decided and fixed the destiny of all men from eternity—the doom of each one was unalterably fixed countless ages before they had any being. Here is one reason why there ought to be a future general judgment. If God has so ordained, it ought to be made known, among other things in the general judgment, that all may know that some of the race were formed for hell without any mixture of mercy, which would be nothing but truth and righteousness, for such ought not to be charged with their own destruction. But if such a sentiment is false, it ought to be corrected for the honor of God and the defense of the truth before men and angels, for it is certainly a very grave charge against Jehovah. A general judgment was designed for the manifestation of the glorious perfections of the Godhead, to defend the rights of the divine throne, to correct the errors, evils, and the maladministrations of the empire of God, and to mete out to all their dues. This will be done with such full light as to make all, both good and bad, see and confess that the Lord God is holy, just, and good in all his works and ways. Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to

convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him."—Jude 14, 15. Wicked men have charged God with their sins, with injustice, and with their destruction and misery—they have said that his ways are not equal, and that he is partial in his dealings with his creatures, and they have even charged him with forming alliances with Satan, with tyranny, and oppression. The Judge of all the earth will do right, and will convince the assembled universe that he is holy and just and they shall all say amen to the final sentence. The human family were formed with bodies and souls, and he who came to redeem them had a soul and body, as well as a divine nature—he was God manifest in the flesh. In this capacity he redeemed all the race, and will raise them all from the dead and judge them all in the united capacity of soul and body. He who is to judge them is the same who died for them and rose again, and he will appear with the same body in the judgment which suffered on the cross, rose from the dead, and ascended into heaven; and every eye shall see him and know that he is the Lord who redeemed them. Men do greatly err when they suppose that God has pre-judged the world and fixed the destiny of all, for it is written: "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father." As God has set the time, nothing is to be judged before the time appointed, and the judgment day will as certainly come as the day of atonement came; and he who made the atonement will come in the same person to judge the world for whom he died and rose again. Then it will be seen that all who are saved are saved by his blood, and all that are damned are justly sentenced to hell for their own voluntary sins in rejecting the blood of Christ which was shed for them, and graciously and fully offered to them: and this will be their condemnation, and the only just cause of their ruin, while other sins will only be appendages. At death the saints are taken to heaven, being qualified for the place, and the wicked are sent to hell, having no qualifications for heaven; but neither the one nor

the other have their full reward, nor will they have until the resurrection and reunion of soul and body.

It does appear from the Word of God that saints will rise first, but how long before the wicked will be raised, we are not informed; it cannot be long, because they will all stand before the judgment seat of Christ at the same time, as appears from the Scriptures of Truth: "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left."—Matt. xxv. 31–33. In the forty-sixth verse we are told how the Judge disposes of that large multitude: First to the wicked—"These shall go away into everlasting punishment; but the righteous into life eternal." The punishment of the wicked will be as eternal as the life and blessedness of the righteous, and the Judge will be glorified by the sentence.

SECTION VII.

LECTURE XXIII.—THE DOCTRINE OF THE TRINITY.—IN THREE PARTS.

1. The Being of God. 2. The Unoriginated Divinity of the Lord Jesus Christ.
3. The Divinity and Works of the Holy Ghost.

PART I.—THE BEING OF GOD.

THIS is the name, or one of the names, given in the Bible to Him who made, upholds, and governs the universe. "God made the heavens and the earth;" "God is a spirit;" "the Lord our God is one Lord." His existence is the first great leading truth revealed to man, and constitutes not only the main pillar in the great temple of truth, but the very foundation of all pure and true religion. There is no truth more sublime and mysterious, and yet there is none that so universally addresses itself to intelligent beings as incontrovertibly true. The most mysterious of all truths, and that which rises the highest above the comprehension of finite minds, is the most overwhelming and closes up every avenue for doubt and reasonable controversy. If man believes anything, even his own existence, this must connect itself with the fact that there is one who existed before him, and the fact impressed upon his mind that he did not create himself, and cannot now create his like or anything else, necessarily leads the mind to the full conviction that the same is true of all other beings and things that do now or may hereafter exist, except one, and that he neither made himself nor was he made by another, but did exist from eternity, and is the first

great cause of all other beings and things. A man who denies his own existence may well be called a fool, and he who admits his own existence and denies the existence of the Eternal One, knowing at the same time that he did not make himself, and that nothing cannot produce something, must, in Bible language, be a fool. The mind of man is as fully convinced that other beings and things did not create themselves as that he did not create himself, for he cannot conceive of a being, however great and powerful, who was competent to create himself, for he could not create without power, and there could be no power without existence. Then, as nothing cannot produce something, and a thing cannot be and not be at the same time, or exist before it does, it must be as certain as existence itself that one there is who existed from all eternity, and all other beings were made by him, and are under obligations to love and adore him.

All men feel their dependence upon some being, and have in all ages been inclined to worship in some way as demonstration of the fact. The first legitimate workings of the infant mind is in that direction, and on beholding the works of creation and the works of art, it inquires who made this and who made that. On being told who made the house, not satisfied yet, it wishes to know who made him who built the house, and so it rises from one thing to another until it comes to the beginning of creation, when all created things began to be, and there makes a pause to inquire who made all things that came to be, and how he made all things, or who made him. The answer must be either that he is eternal and was not made or that he made himself. Here the mind rejects the latter and embraces the former, and never can change while reason sits regent upon the throne.

There is one thing which the rational mind will always reject and another which it will as certainly believe to be true. The first is that of self-production in all cases whatever, and the second is that of the eternal first cause of all things, who is uncaused, whether he be called I Am, Lord, or God. He who exists from eternity, and exists everywhere, gives evidence of his existence in every part of the universe where he requires any obedience and homage. For we cannot well

believe that he exists everywhere and requires homage from all his intelligent creatures, and yet leaves many of them in utter darkness, and gives them no evidence of any obligations whatever, no not even of his existence. This is what no sound mind can well believe. Those who would worship God, and are obligated to do so, must come to him, and all who would or do come to him, must believe that he is, and not only so, but that he is a rewarder of all them who diligently seek him. Now, if he calls upon all to come unto him and give unto him the glory that is due unto him, declaring at the same time that he is God, and beside him there is none else—no God—this exhibits both the object of worship and the obligation, and makes the creature responsible, but not otherwise. Hence we conclude that God would make his existence manifest to all, and give some knowledge of his will to all of whom he requires anything, as the Bible declares he has done. As it is written, "The heavens declare the glory of God, and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world."—Psa. xix. 1-4. The proof is clear that God proclaims his existence by and through his works of creation to his rational creatures throughout this world, and that all who have day and night, summer and winter, seed time and harvest, have a knowledge of God. But we have not only proof that all have a knowledge of his being, but they have a knowledge of his good will and pleasure, for Paul says, "Because that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Because that when they knew God, they glorified him not as God."—Rom. i. 19-21. This epistle, written to the Gentiles, as a matter of course takes in all the Gentiles, and certainly was true of the Jews, forasmuch as he takes in all from the creation of the world. It will be seen, there-

fore, that all had a knowledge of God, and some knowledge of his will and of their obligation to him, for it is said that he showed it unto them, revealed it, made it known, so they were without excuse for their disobedience. But it is said that they knew him, but glorified him not as God, neither were thankful. From the above scripture it is plain that while it is said they had a knowledge of the Creator, of his eternal power and Godhead, through and by his works or the things he has made, there is clear evidence of the fact that there was and yet is a divine energy exerted upon their minds, which was altogether superior to created things, and without which they never could have had such a knowledge of God and of their obligation to him as to be without excuse in case of disobedience and justly liable to punishment. If there was such an influence then, it must be so now, where there is no written law or preached Word, it being as absolutely necessary now as then. And this will appear the more reasonable when we see that such an energy is necessary when we have the written law and the preached gospel, and yet are not without excuse while unmoved and unenlightened by the Holy Spirit. If his influence is requisite in one case, it must be in all, for no one can come unto the Father but by Christ, nor then unless he is drawn.

To show more conclusively that the heathen had something more than the volume of nature to lead them to a knowledge of God and their obligations to him, let us hear again the voice of revelation. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts mean while accusing, or else excusing one another." —Rom. II. 14, 15. Although it is evident that the works of creation declare to all men the being, wisdom, and power of God, yet it does not follow, as a matter of course, that they would be left without excuse in the day of final accounts, if left in that condition to gaze upon the heavens above and the earth beneath unaided by the energetic light of him who created all things. While the volume of nature leads the

rational mind to the contemplation of the Great Supreme, there is nothing in all nature to impress the mind with a knowledge of the divine will and requirements of Jehovah, of the creature's obligations, the holiness, justice, and goodness of God, his willingness to save, of a day of judgment, of future rewards and punishment, or the means of grace to impart salvation to the soul. Can a bare knowledge of God, by the works of nature, place any one in such a condition as to be guilty, and without excuse or plea in the day of judgment, when it is a fact that none of all our race can be saved without grace or the sanctifying power of the Holy Ghost? The advocates of what is called natural religion have been too much inclined to favor the notion that man could be saved by following the light of nature, unaided by the grace of God and the light and power of the Holy Spirit. But the Word of God gives no sanction to any such opinions, but teaches the absolute necessity of the Spirit's influence and the purifying power of the blood of Christ in all cases and in all ages, whether men have or have not the letter of the law and the letter of the gospel. None can be saved by their own works or the works of nature, nor by both together, but by the renewing of the Holy Spirit. Now, when we consider well those texts which have been adduced to prove that all men have a knowledge of the eternal power and Godhead of the Creator, we see that there is something more spoken of than the works of nature. The energy of him who made nature and operates and speaks through nature, evidently operates upon the souls of all men, and certainly upon those who have not the written law, "and writes his law in their hearts," as Paul says. This is not the work of nature nor of pen and ink, but the work of the Spirit of the living God impressing upon the heart a knowledge of the divine will, of creature responsibility, and of salvation offered, so that they may yield their hearts to God, be renewed by the Spirit, and show the works of the law with a good and approving conscience in love to God and love to man. Consequently, by disobedience they are without excuse, have a guilty conscience, are self-condemned, and will be righteously condemned by the

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Lord, "because when they knew God, they glorified him not as God," etc. "If our hearts condemn us, God is greater than our hearts, and will condemn us also." If it has been shown that all men have a knowledge of the being of God through and by the things that are made, certainly it must be admitted that the Spirit's influence was given to extend that knowledge so far as was necessary to place them in a salvable state, to make known unto them the will of God, their obligations to him, and make them proper subjects of rewards and punishments. When we see that the same scripture and arguments which go to prove the one, are equally clear proof of the other, and united they stand but divided they fall, then, in view of the final judgment, what is the difference between natural and revealed religion? The answer is this, "For as many as have sinned without law (the written law), shall also perish without law; and as many as have sinned in the law (the written law), shall be judged by the law."—Rom. II. 12.

We see that all will be judged according to righteousness. Where much is given much will be required, and where less is given less will be required in the way of duty, but not in holiness, as none can be saved without it. It will be remembered, however, that all who have any possible salvation have it by the same blood and sanctifying Spirit, whether they have or have not the written Word or law, and all have the law written in their hearts, as Paul says. But while this is true, we see that some have not the written law, and the time was when none had it. Therefore, those who have both the spirit and letter of the law will be judged by the letter, while such as have only the spirit, but not the letter, will be judged by the spirit of the law and not the letter. Hence, the principal difference between natural and revealed religion, in view of the last judgment, is as the difference between a written revelation and none in letter. But in the atonement of Christ and the influence and sanctifying power of the Spirit we can see none, and certainly none as to purity of heart and fitness for heaven. "Blessed are the pure in heart, for they shall see God."

Now, if it should be asked, What will that knowledge

which the Gentiles have of the wisdom and power of God by the works of nature benefit them, unaided by the grace and Spirit of the Lord? I answer, Just as much as the knowledge which others have both by the volume of nature and revelation when the influence of the Spirit is withheld. The condition in both cases is alike gloomy. All depends at last upon the influence of the Spirit and not upon reason or abstract facts.

Whatever may be the amount of knowledge which we may attain by the light of nature or the additional light of revelation, it all amounts to nothing and is of no avail at last, if our salvation depends upon the sanctifying power of the Spirit and that should not be afforded; and volumes written and long years spent in extolling either or both would be that much lost and nothing gained. I am, therefore, more concerned about the light and power of the Holy Spirit, so essential to salvation in every case, whether it shine with brightness and operate with power through the medium of creation or that of revelation or both. This is the grand matter at last, and the hinge upon which all turns that immediately concerns us. To know that our salvation is possible makes life sweet and existence a blessing. This truth is proclaimed by him who has proclaimed his own existence through the works of nature and the volume of revelation, and is as clear as either and as certain as all, and stands or falls with the truth of God proclaimed by himself. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ez. xxxiii. 11. Here Jehovah speaks and proclaims two great leading truths: his own existence first, and secondly, the possible salvation of man and his pleasure in it, neither of which can be true if the other is false. But the first being true, so is the other. By what God has revealed of himself, we know that he is and that he is the rewarder of all who diligently seek him. As God has seen fit to give us a revelation of himself in the Scriptures, it is there we may expect to find all that we ought to know of him as a system of truth, whether in relation to himself or his creatures, to this life or the next. When Moses ascended

the mount to receive the law from his mouth and besought God to show him his glory, he passed by and proclaimed with new and inimitable eloquence, "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."—Ex. xxxiv. 6, 7. When Moses on a former occasion, being about to appear before Pharaoh as a the deliverer of his oppressed brethren, and desiring his mission to be sanctioned and sealed by the sender, he asked his name: Who shall I say hath sent me? and he said, "Say I Am hath sent me unto you."

From these and other portions of revelation, we may learn something of the nature and attributes of God, such as wisdom, power, holiness, justice, goodness, and truth, omnipotence, omniscience, and omnipresence, infinity, eternity, and immutability. His mercy being a manifestation of his goodness, we may so consider it. These attributes being possessed from eternity and in an infinite degree, are immutable and belong only to God, who is infinite, eternal, and unchangeable in his wisdom, power, holiness, justice, goodness, and truth, etc. There is nothing that he does not know, nor is there anything which he cannot do, which ought to be and is right to be done. He can know and not do, but he cannot do without knowing. As he lays no plan without wisdom, so he executes no plan without power. Hence, as power cannot plan without wisdom, neither can wisdom do more than to know and plan independent of power; and as wisdom and power are not the same, so knowing and doing or bringing things to pass are not the same. Therefore, as nothing can come to pass without the knowledge of God, and yet many things do come to pass which are opposed to his nature and his will, it is certain that while he knew they would be, he did not will they should be nor did he put forth his power to bring them to pass. When speaking of God's plans or purposes and his works, we are not to forget that while his attributes are many, his being is one, and that he is holy, just, and good, as well as wise and powerful; and as his purposes and plans must be holy, just, and good as well as

wise, and that all must harmonize in whatever he does, it must be true that all his plans, purposes, decrees, and works are holy, just, and good, and his power could not produce or bring anything to pass in which he did not delight as very good.

When we speak of God we speak of one who is infinitely perfect, and who cannot sin in purpose, plan, will, decree, or power—in blessing and cursing, in mercy and in judgment always holy. It is not because God is almighty in power and above all law and obligation that he cannot sin or do evil, but because he is essentially and immutably holy. From a fountain infinitely and immutably perfect nothing evil or impure can flow. All that originates with him and emanates from him bears the divine impress of his nature and proclaims the glory of the author, “as the heavens declare the glory of God, and the firmament showeth his handy-work.” As certainly as God may be known to have being through his works of creation, his moral works may be known by his moral nature as it has been revealed by himself. It must, therefore, be a great error to ascribe evil to God, for he is holy, and will not the Judge of all the earth do right? Holiness, justice, goodness, and truth may be safely called the law of his nature, and constitute the immutable principle and rule of all his actions and always agree. The rule and the actions are always alike and must be good. It is consistent with the nature of God to purpose or plan for the removal and destruction of evil, but not for its introduction. We are never to search for the origin and introduction of evil in a fountain of infinite purity, neither as having been planned, purposed, decreed, and ordained, or brought to pass. God’s power can no more be employed in bringing sin to pass than the law of his nature can be in planning it. Therefore, his almighty power is defended from the charge and possibility of evil by the immutable laws of his nature. In our apprehension of moral good and evil, there can be little or no difference between a purpose and plan to cause a thing to be and the putting forth of power to bring it to pass; for if evil is the result of the power exerted, the same evil existed first in the purpose and

in the will of him who purposed. Nor does it alter the case to say that one purposed and another being executed it. If evil is the result, it may be divided between him who executed and him who planned according to the ability of each, but the purposer would seem to be the most guilty, and certainly the same rule that condemns the one will the other. And surely no one can purpose evil and decree it, and then fault the instrument of its execution without faulting himself. The law of God's nature, which is the rule of all his plans and actions, is the eternal source and origin of all good, which gave expression to his will in the exhibition of his law for the government of man, which requires obedience of the creature and a nature like his own; and it is the highest perfection of the creature to bear the likeness of the Creator and his best obedience to do his will. If this is true, that man's best obedience is conformity to the divine will, it never can be true that God ever decreed evil or any of the sins of men, forasmuch as all his decrees must involve his will and the exercise of the perfect law of his nature; and obedience to the decree would, to all intents and purposes, be obedience to all the law.

There is evil in existence, but it did not originate in the decrees of God, any more than it did in the infinitely perfect law of his nature, for in that case we could not love him, nor could we imitate him and not will and decree evil also. We hold it as certain that no creature of God can obey his decrees and disobey his perfect law in that act; for however his decrees and law may be dissimilar in some respects, they never can conflict with each other, so as while the one is obeyed the other will be disobeyed, and result in evil in one way or the other. There appears a difficulty in distinguishing between God's foreknowledge and decrees with some minds, but to me it is as plain that they are not the same, nor equivalent to the same, as that two and two make four. Foreknowledge implies nothing but knowing, whereas decreeing always implies willing, and I may say working or doing and causing to be done. Now, if there is any difference between knowing and willing and doing, there is just that difference between God's decrees and his foreknowledge. Hence, we

say that he knows but does not decree, because he does not will that the thing should be, and of course never can exert his energy in bringing it to pass. We understand a decree thus: There must be a combination of three things—first, wisdom to know and plan; secondly, will to determine what must be done; and, thirdly, there must be means or power employed for its accomplishment. Now, when we say that God knows all things, but did not decree all things, we do it advisedly. It is because there are many things that his perfect nature could not will and his power execute, and although he knew them, his knowledge had no more to do with their accomplishment or coming to pass than if it had not existed. But in all cases when he decrees, his wisdom plans and his will determines, and the result is good like his nature and bears his impress. It is not enough for us to know that God exists as an infinitely good and perfect being, but we need to know something of his will and law concerning us, our obligations to him, and how we may best glorify and enjoy him, both here and hereafter. There is but one God, who is the maker of all things, whether they be things in heaven or things in earth, visible or invisible; whether they be thrones or dominions, principalities or powers, all were made by him. He alone is to be worshiped, and will not give his glory to another.

The same revelation which imparts a knowledge of the being of God, furnishes evidence equally clear that he is three in one and one in three. This is a high mystery, but not more so than the incomprehensible God in one person, for while both are matter of pure revelation and rest upon equal authority, the mode of existence can no more be comprehended in one case than the other, and are not the less true nor to be rejected on that account. The word person is used and applied to each distinction in the Godhead for the purpose of instruction for the want of a better term. It may, however, be remarked that the Father is certainly a person according to its theological sense, and if so, there can be no impropriety in the application of persons to Son and Holy Ghost when it is said they are one. But how one can be three and three one is what the mind cannot comprehend

here, and it constitutes the ground of objection to the doctrine of the Trinity with many, which, as I have said, is no more a rational ground of objection than to deny the existence of God altogether because he is incomprehensible. The Father is called God, the Son is called God, and the Holy Ghost is called God. Here are three. There is a distinction of three, and these three are one God. There is but one infinite essence or body of perfection. This, without division or separation, exists in the Father, in the Son, and in the Holy Ghost, and constitutes but one God, while it constitutes each person God, equal in power and glory, forasmuch as the fullness of the Godhead bodily dwells in each person. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."—1 John v. 7. Some have objected to the genuineness of this passage, but it would not weaken the argument in favor of the doctrine of the Trinity if it were not used, because the doctrine it proves in a few words is amply sustained without it just as it presents it; for we see in the gospel commission to teach all nations, that the same enjoins that they be baptized in the name of the Father, and of the Son, and of the Holy Ghost, which is a most solemn act of worship due alone to God, but paid alike to three. Now, if there were not three, there would, to say the least of it, be no propriety in naming three in the administration of the ordinance, and if they were not one God in the fullest sense, it could not be religious and right to pay them equal homage, as we see is the case.

In the wonderful plan of salvation, as it is presented in the Bible, we see that the Father is spoken of as loving the world, and sending his Son into the world to redeem sinners. The Son is spoken of as coming to do his Father's will and to be the Saviour of the world, and the Holy Ghost is sent to enlighten all men, to sanctify believers and present them perfect in Christ and before the Father.

I shall, in the next part of this lecture, prove the underived and unoriginated divinity of Christ, and in so doing, it is my purpose to show that all the attributes and perfections which are, upon the authority of revelation, ascribed to the Father,

are, upon the same authority, ascribed to the Son, and that equal honors are paid him.

PART II.—THE UNORIGINATED DIVINITY OF THE LORD JESUS CHRIST.

THE divinity of the Son of God, like the being of the first person in the Godhead, is above our reason and comprehension, and does not depend upon either or both for its reality and demonstration, but upon revelation alone. Yet reason has much to do with the testimony which God has seen fit to present to the mind for its conviction of the truth. Our belief, therefore, of the doctrine depends upon testimony from him who is truth itself, whose word cannot be rejected by reason properly at home. The whole volume of revelation, the Christian religion, and the real divinity of the Son of God, are so inseparably connected that neither can be consistently believed if either is denied. They stand or fall together. In view of the importance of this doctrine, we may well expect to find the clearest and most convincing testimony in the Bible in proof of it.

In the argument I shall notice that there are two whole, distinct natures in the person of Christ the Lord—the human and the divine, and that the Scriptures often speak of each separate and apart from the other, and sometimes of both in unison, and they ought to be so considered and applied. Christ, as man, is called the Son of man, the seed of the woman, the seed of Abraham, and the son of David, his offspring. But he is also called David's Lord, and David, speaking by inspiration, called him Lord, who is also called his son. When our Saviour propounded this to the Jews for their solution, saying, "If David, speaking in the Spirit, calleth him Lord, how is he then his son?" They answered, they could not tell; nor is it possible for anyone to tell on any other ground than that he was both God and man; as man he was descended from David, but as God he was David's maker and Lord—both the root and offspring of David. Paul says: "Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world,

received up into glory.”—Tim. III. 16. Here is a great mystery; it is God and man united in one person, yet so as that the two natures are distinct and not mixed; this is the mediator between God and man—the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.

In the above passage three things are proven to be equally true. (1) That this is he who died for us and rose again, and ascended into heaven. (2) That he is God. (3) That he is man. As man he is a member of the race, and could suffer and die for him and in his room and stead. But as God, he was one with the Father, and could neither suffer nor die; but his divinity constituted his right to lay down his life, and the power to take it up again, as well as to give worth and efficacy to the offering, and to save to the uttermost all that come unto God through him. Christ said at one time, “My Father is greater than I,” and at another, “I and my Father are one.” All must see that in the one case he alluded to his humanity, and in the other to his divinity, forasmuch as divinity is greater than humanity, but real divinity is always one, and never can be inferior to itself. “Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men,” etc—Phi. II. 6, 7. Here it was shown that Christ was in the form of God, and thought it right, and not robbery to be equal with him; yet he was a man, and possessed his form and nature also.

Some have assumed that although Christ was called God, he was not the very God, but was only so called because of his superangelic greatness; whereas he was in all respects inferior to the Father, both in person and dignity, and that his claim to equality was permitted to be so, but not real, or founded in fact. Such notions could only be founded upon a determination to reject the doctrine of Christ’s divinity, and not to regard the authority and testimony of Scripture, for the purpose of establishing a system of morals in opposition to justification by faith, the renewing of the Holy Ghost, and all spirituality in religion. Such objectors, as well as all others who admit the being of God and the obligations of creatures to the Creator, will agree that none but the very

and eternal God is entitled to divine worship and homage; that God will not give his glory to another, to a creature, however great. But we see that Christ is worshiped as truly as the Father, in the administration of baptism, and as truly so in the Sacrament of the Supper. This is done in memory and honor of Christ, and all men and angels are commanded by the Father to worship the Son and honor him even as they do the Father. And it is said, "He that honoreth not the Son, honoreth not the Father which hath sent him." "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."—John v. 21–23. From the above it must be seen that no one does or can worship the Father who does not worship the Son, and if he says he does, he contradicts the Word of God. All who honor the Father must and do honor the Son, not in part, but even as they do the Father. If we worship the Son, and he is not God, but a mere man, or as others say, a superangelic creature, we are guilty of the sin of idolatry; and if we do not worship him when the Father has commanded it, we are liable to meet the curse of God for disobedience; and so we are certain of the curse of God both ways, according to all those who deny the real divinity of the Lord Jesus Christ. Heb. i. 6: "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." The proof is clear that all men and all angels are most solemnly bound to worship the Son, and honor him even as the Father, and this was recognized by the angels who proclaimed the Saviour's birth, as well as by him who said to John in the Isle of Patmos, when he was about to worship him, "See thou do it not, . . . worship God."

The angels worship none but God, though they all worship Christ, knowing him to be God. He that made all things is almighty, eternal, and immutable. That this is true of the Lord Jesus Christ, I shall prove from the Word of God:

1. That he is almighty and eternal, and made all things.

“Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so: Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”—Rev. i. 7, 8. That this is the Saviour may be further seen in the eighteenth verse: “I am he that liveth and was dead, and behold I am alive forever more, Amen, and have the keys of hell and of death.” As it has been proven that the person speaking is Christ, it is also proven that he is almighty and eternal, and has the gift of life and the power of death in his own hands. Isa. ix. 6: “For unto us a child is born, unto us a son is given; the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Micah v. 2: “But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler in Israel; whose goings forth have been from of old, from everlasting.” John i. 1–3: “In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by him, and without him was not anything made that was made.” Col. i. 15–17: “Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist. We see that inspiration has turned every way, and fully guarded the divinity of the Son of God on every side. All that can be found in the Bible to prove the being of God, his eternal power and Godhead, may truly be applied to Christ to prove his eternal power and Godhead, as the maker of all things, and the upholder of all things—“he is before all things, and by him were all things created, and by him they consist.” He was in the beginning with God, his goings forth have been from everlasting, from eternity! He is the Son given, the Ruler in Israel, the Everlasting Father,

or Father of Eternity, and all things were made by him and for him, and are at his disposal; he can save to the uttermost.

2. I shall prove that he is immutable. Immutability is one of Jehovah's incommunicable attributes, and is not possessed and cannot be truly ascribed to any being but God. But we see that Christ is unchangeable. "And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands; they shall perish, but thou remainest; and they shall wax old as doth a garment and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."—Heb. i. 10–12. Again, Heb. xiii. 8: "Jesus Christ, the same yesterday, and to-day, and forever." That these passages have reference to Christ, cannot be disputed; that they prove his immutability is equally certain. In Mal. iii. 6, the Lord says: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." The Jews at a certain time questioned the divinity of Jesus Christ, his eternity and immutability, when he was speaking of Abraham having seen his day with joy and gladness. They said, Thou art not yet fifty years old, and hast thou seen Abraham? His answer is such as to prove both his eternity and immutability beyond the shadow of a doubt. "Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am."—John viii. 58. When the eternal and unchangeable One sent Moses into Egypt to lead his brethren from bondage into the land of promise, he was informed that I AM had sent him, a name chosen of God to satisfy Moses and all others that he was the supreme, eternal, and immutable God. Christ, in after time, to convince the unbelieving descendants of Abraham, and brethren of Moses, that he was not only before Moses and Abraham, but from all eternity, and changes not, used the same language, and claimed the same title as did the sender of Moses. He does not say, before Abraham was, I was; but "before Abraham was, I am." With him who is eternal and unchangeable, there can be no before or after in his being, but one eternity, as Christ said, "I am." I feel well assured that if the Scriptures cannot be broken, but are to be relied

on, that they do fully prove the Unity of God, the doctrine of the Trinity, and the essential divinity of the Lord Jesus Christ beyond all doubt; and that no one will doubt or contradict it, only as he or they doubt and contradict the truth of revelation and the Christian religion. In connection with the immutability of the Son of God, it may be well to consider at least one connection of Scripture, which some have supposed to be opposed to, and even to disprove, the personal distinction of Christ, and his immutability. It will be found in 1 Cor. xv. 24-28 inclusive: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all." There are those who deny the doctrine of the Trinity in a personal sense, but hold it in an official sense: that there are three offices, and but one person, and that he fills the office of Father, and then of the Son, and of the Holy Ghost, at different times. That the Father only is God, while the Son and Holy Ghost are only so by delegation, and that the Son who became God by delegation will finally deliver up the divinity so delegated to him to the Father, and become subject to God like other created beings. This, they suppose, to be the true sense of the above. If that notion were true, then there was a time when there was no Son, and Holy Ghost, and there will be that time again. Moreover, the distinction being official, and not personal, the command that all men should honor the Son even as they honor the Father, is more than a mystery. And to baptize in the name of the three, when there is but one person, but three offices, would either be to call one person by three distinct names in baptism, or to baptise in the name of one person and two offices. Again, if the person of the Father dwelt in the Son, and constituted him God by delega-

tion, to whom did the son pray but to himself, when the fullness of the Godhead bodily dwelt in him? But we are told that all sin shall be forgiven, whether committed against the Father or the Son; yes all, but the blasphemy against the Holy Ghost hath no forgiveness in this world, nor in the world to come. Here it would seem that the sin against the Holy Ghost is a sin against an office, rather than a distinct person whose office work is to reprove of sin, of righteousness, and of judgment. But it is a fact that these offices are all filled at the same time, by either one person or three, and as the Bible says three, it must be so. But to return to the text. It is not only said of the Son of God that he must reign, and will reign, until his enemies and all opposing powers are subdued and put under him; even the last one, which is death, shall be put under his feet; but it is also true that there is something that he will deliver up, having finished his work in that respect. Now we remember that he came into the world and commenced the work of man's redemption at a certain time, and at a certain time he finished it, and ascended to the right hand of the Father, where he will reign until his second coming. He commenced the work of man's redemption in time, and he finished it in time, and in like manner he commenced all his works as the world's Redeemer in time, and the time will come when he will finish that, and wind it all up, and surrender his mediatorial office, with the power, rule, and authority, no more to be exercised by him in behalf of sinners forever. Then it will be said, It is *done*, and all in heaven will say, *Amen*. But having finished his mediatorial work, he will still be God, and will come with power and great glory to judge the world. He does not act as judge and mediator, and fill both offices at one and the same time, but he now fills the office of mediator, and when he shall have finished that, he will fill the other; for we must all appear before the judgment seat of Christ, while he divides the righteous and the wicked as a shepherd divideth the sheep from the goats. But we see that God is judge of all; therefore Jesus Christ must be God, for he is judge. "Then shall the Son also himself be subject unto him that put all things under him." Here is where he is supposed to

deliver up his delegated divinity. But it will be remembered that *he* must reign until *he* hath put all *his* enemies under *his* feet. Then we are reminded that *he* is expected *who* did put all things under *him*. If, then, the divinity of Christ constituted the power which put his enemies under him, we see at once that, if it had only been delegated he will never give it up, for Paul makes an exception to the subduing power, that it remains forever in the hands of the conqueror, who is one with the Father and the Holy Ghost for ever. As to the Son becoming subject, it does not imply a change in his nature, or the removal of his power as God, but only submission to the divine will of Father, Son, and Holy Ghost, in the consummation of a great plan—the son is subject to it, submissive to the divine will. As he once said, Not my will, but thine, be done. Once more: If, as has been supposed, the Son of God is to become less than he is now, by being emptied of his divinity, when he presents his bride before his Father after the judgment, it could not be right for all heaven to say, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; and they all gave honor and glory unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.” This worship and glory are to be endlessly paid to Christ by those who only worship God. Christ is omniscient and omnipresent. Being omniscient, he sees and knows all things. And being omnipresent, he fills immensity. These are attributes of God, but are ascribed to Christ upon divine authority.

As judge of all, Christ could not fill the office without the attribute of omniscience, or a perfect knowledge of all things, even the secret thoughts of all hearts, as well as words, acts, and deeds. It is said of him, “that it needed not that any man should tell him what was in man, for he knew what was in man.” Peter, in making a most solemn appeal to the Lord, says, “Lord, thou knowest all things, thou knowest that I love thee.”—John xxi. 17. If Christ did not know all things, Peter believed that he did, and he left Peter in that belief. But Christ claimed to know as much as his Father, and all admit that the Father knows all things. John x. 13:

“As the Father knoweth me, even so know I the Father.” The omnipresence of Christ is inseparable from his unbounded knowledge; for he could not know all things unless he is everywhere present at all times. Jesus said to his disciples, “Where two or three are gathered together in my name, there am I in the midst of them.”—Matt. xviii. 20. And to his ministers he said, “Lo, I am with you always, even unto the end of the world.”—Mat. xxviii. 20.

Although these texts do not in so many words say that Christ is everywhere present at the same time, yet it will appear manifest to all that he could not be present at more places than one at the same time, if he is not omnipresent. His promise is, that in all time, and in all places where his people meet to worship and his ministers go to preach his gospel, he will be with them, though dispersed all over the world. This promise he knew he could perform when he made it, and surely no promise could be better calculated to encourage and comfort his Church, and none rests upon better authority—it bears all the sanction of the eternal Word of Truth itself.

I shall now introduce some other plain texts in proof of the divinity of the Son of God, and close this part of the lecture, only as some thoughts on it may incidentally come up.

All beings in the universe are either Creator, or creatures, God or his works; and he alone who is eternal has life in himself and independently of all other beings; and consequently has power to give life, even eternal life in a subordinate sense, to other beings. No fact more readily addresses itself to the rational mind and gains readier assent than this, that he who gives life, even eternal life, must be the eternal fountain of all life, the very God. We shall now see that this is true of Jesus Christ, that he has that life and being that enabled him to give life to other beings, and that all life and being are by him and from him. “All things were made by him, and without him was not anything made, that was made. In him was life, and the life was the light of men. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him.”—John i. 3, 4, 9, 10. “For as the Father

hath life in himself, so hath he given to the Son to have life in himself.”—John v. 26. “For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.”—John v. 21. If the Father has life, so has the Son, and if the Father can raise the dead into life, so can the Son do likewise. But in man there is natural life, and good men have spiritual life. Christ, as man, had life, and being God, he has life as such, and the right and power of giving and disposing of life. As man, he had a life which could be given for the race of man; and as God he had the right to lay it down, and power to take it up again, which he did do. “Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.”—John x. 17, 18. Then he says, “My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.”—John x. 27, 28. And to Martha he says, “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.”—John xi. 24, 25. “Who hath declared this from ancient time? who hath told it from that time? Have not I, the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look upon me, and be ye saved, all ye ends of the earth: for I am God and there is none else.”—Isa. xlv. 21, 22. Surely this is the voice of the Saviour, the only name through whom we can be saved, the great Rock of our salvation. Now let us hear John: “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”—1 John v. 20.

While there is a clear distinction kept up between the Father and the Son throughout the Bible, it is taught with equal clearness that they are one. Christ says, “I and my Father are one.”—John x. 30. If the Bible can be relied upon to prove anything in all the wide range of truth and

reason, surely it must be true beyond the shadow of a reasonable doubt, that there are three persons in the Godhead, called Father, Son, and Holy Ghost, and that these three are one. And as certain as there is a God in the universe, and as certain that the Word of God is true, the Son of God is divine—is the true God and eternal life. And to sum up all the argument and proof adduced, we must either admit it, or deny both the truth of the Bible and the very existence of God altogether.

Some, who in other respects are sound Trinitarians, have doubted the eternal Sonship of the Lord Jesus Christ for reasons which I think not good, and which must, as they do, contradict the Bible. For while it is not denied that there are some expressions in the Bible which indicate that the Son, so called, and as God and man united, is inferior to the Father, yet it is a matter of clear revelation, and most positively declared, that the Son of God was given, the Son of God came, and that the Son of God—yes, the Son of God who came—is the *true* God, and eternal life; and that all men are to honor the Son, even as they honor the Father. Moreover, the Son of God raiseth the dead, and quickeneth whom he will, and all judgment is in his hands. It is Bible language, and Bible doctrine, to say and believe that the Son of God is the true and eternal God, and as such there can be no impropriety in speaking of him as the eternal Son of God. He was the Son of God before he came into the world and united his divine with human nature. But, still after this he is called the Son of God. Here are two distinct natures in one person; the one supreme, and the other inferior. This affords a complete solution for every passage in the Bible, as well where the Son is spoken of as inferior to the Father, as where he is said to be equal and one with him. All inferiority in him is to be understood of his inferior nature, and his equality with the divine is to be understood of his divinity. I may conclude this part, and enter upon the third, as contemplated, after stating that if the personality and perfect divinity of the second person in the Godhead has been proven, it will not be difficult to prove that of the third; *forasmuch* as it is a part of one great whole or unit

of truth in the great system of truths revealed in the Bible; and what is proven of the first and second is gained by the third.

PART III.—THE DIVINITY AND WORKS OF THE HOLY GHOST.

Here it may be stated that the same system of truth which teaches the personality and divinity of the Father and the Son, also teaches the truth of the personality and divinity of the Holy Spirit. And if the Bible should be thought to be less abundant in number and clearness of proof for the establishment of the personality and divinity of the third person than that of the first and second, there will be no difficulty in understanding the reason of it. No one can believe in the existence and truth of the Bible and deny its author; and as the Bible has been given by inspiration of God, and holy men spake and wrote as they were moved by the Holy Ghost, it would not do to admit the truth and existence of the Book, and doubt or deny the existence of its author. Hence, the Bible, as a unity and system of truth, all goes to prove the personality, divinity, and wisdom of its Author. All those who deny the Author, to be consistent with themselves must deny the Bible; for they cannot admit its truth without the Author. Then, with all who admit the authenticity of the Bible, it affords just that much proof for the personality and divinity of the Holy Spirit. Again: No one who ever felt the divine power of the Holy Ghost in his heart freeing him from the dominion of sin, and bearing witness of the change, can deny him, nor do they want any better proof of his personal power. If I am correct, good people do not deny the Holy Spirit and his power, for they have the witness in themselves. None reproved by him of sin, of righteousness, and of judgment, can in truth deny his existence, and if they should dare to do it he will prove it against them before the judgment seat of Christ, when he will be a swift witness against them. In short, the Holy Ghost is his own witness, both in the volume of his inspiration and by his divine operations in the souls of men, and those who deny him resist him as Christless sinners do.

Christ, in the days of his humiliation, spake of an unpardonable sin, known among us as the sin against the Holy Ghost, and the evangelists have so recorded it: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word againsts the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. xii. 31, 32. The Holy Ghost must be a divine person, or how could the unpardonable sin be committed against him as stated? And if there is no distinction between the Father, Son, and Holy Ghost, how could it be said that sins committed against the Father and the Son are pardonable, while the blasphemy against the Holy Ghost is not? If they were in all things the same, the sin must be the same. But while they are the same undivided, infinite perfection, there is a most manifest personal distinction. The Father sent his Son to die for the world. The Son came and did his work, and it is the work of the Holy Spirit to convince the world of sin and to sanctify and make people holy. This at once accounts for the magnitude of the sin against the Holy Ghost. He is the divine enlightener and reprove, and does not leave men alone to oral or written testimony with regard to his existence and divine power, but he brings it to bear upon their hearts, so that when they speak against him or blaspheme against him, they do it with more light and a fuller conviction of the truth than they could have or ever do have from any other. A man may hear of the Son of God and yet speak against him as a deceiver, but when the Holy Ghost comes with power and makes his way to the hearts of men, as on the day of Pentecost, they will know that he is no creature, but that he is the Holy and Almighty One. The sin, therefore, against the Holy Ghost is ample proof of his personality and Godhead. Ananias and Sapphira sinned against the Holy Ghost. They were told that they had lied to the Holy Ghost, and that they had emphatically lied unto God. See Acts v. 3, 4: "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but

unto God." We see that the Holy Ghost is God. The sin against the Holy Ghost being of the greatest magnitude, is at once seen to be a sin committed against the true God, not directly against his written Word and law, but directly against his energy upon the heart, giving clear light and tendering salvation, so that the offense is committed with light and knowledge directly from God, which leaves the offender without excuse to perish in his sins. This light, coming as it does from him whose office-work it is to enlighten, to sanctify, and save, on being rejected, is a rejection of the Father and Son also, "and there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries," being committed "with a knowledge of the truth."

Baptism, as has already been noticed, is by divine authority administered in the name of the Holy Ghost as well as in the name of the Father and Son, not only as an act of equal worship and adoration to be continued to the end of time, but to perpetuate the doctrine of the Trinity through all time and to all nations. This of itself is the Almighty's infallible *seal* upon the doctrine, and no doubt one of the purposes of its institution; and those who neglect it in their families and churches are liable to retrograde in religion, and almost certain to deny the doctrine of the Trinity, the divinity of the Son of God, his vicarious sufferings and death, and the personality and influences of the Holy Ghost, and finally sink into lifeless formality, if nothing worse.

It is one of the divine prerogatives which alone belongs to God to call and send men into the great harvest-field to preach the gospel and to administer the ordinances of the Lord's house. God only has the right to call men to this very important and highly responsible work. It was so under the old dispensation—it is so under the new. "For no man taketh his honor unto himself, but he that is called of God as was Aaron." Aaron, we see, was called of God, and no man may take upon himself the honor and responsibility now of ministering in the Church of God unless God call him as he did Aaron. This being understood, it will be easy to show that if God alone has the right to call and send men

to this great work, that the Holy Ghost is God, for he exercises that prerogative. Acts XIII. 2: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." And in the fourth verse it is said, "So they being sent forth by the Holy Ghost, departed," etc. Thus we see they were called and sent to this great work by the Holy Ghost. When the elders of the church of Ephesus came to Paul at Miletus he said unto them, "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."—Acts XX. 28. These elders were overseers and feeders of the flock, the Church of the living God; ministers so appointed and sent by the Holy Ghost. Christ promised to send the Holy Spirit—that his Father would send him in his name. Here, it may be remarked, that the word sent when referred to the Holy Ghost, who is omnipresent, is to be understood in the same sense as when spoken in reference to the Son of God, who, although he is omnipresent, is said to have been sent and to have come into the world. By the sending or pouring out of the Holy Spirit, we are to understand his special and powerful influences and works in the world. John said Christ would baptize with the Holy Ghost. This divine operation is spoken of as an outpouring, a shedding forth, a falling upon, a coming down. This same pouring out was to be upon all flesh—all men everywhere. The word baptize has special reference, however, as we shall see, to the renewing power of the Holy Spirit in the hearts of such as believe in Christ, in sanctifying and uniting them to their living Head. Comforter, Holy Spirit, and Holy Ghost are not distinct and different beings, but different names by which the third person in the Godhead is designated in the Bible. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name."—John XIV. 26. "But when the Comforter is come, whom I will send unto you, from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John XV. 26. I have given this proof to show that the Comforter, the Holy Spirit, and the Holy Ghost are the same, because it

is sometimes denied and contended that the Holy Ghost does not now operate, but the Holy Spirit does, but is located in and confined to the written Word, if not one and the *same* with it. The tendency of this sentiment is to uproot and overthrow all spirituality in religion. The reader may easily understand this process. When the Spirit and Comforter are said to be the same, and are either identical with the written Word or located in it—yes, that it is the Spirit—then we are informed that this Spirit reproves of sin, of righteousness, and of judgment where it is preached and circulates; and when it is believed and obeyed it regenerates in the act of obedience, and then comforts with words, but not by a divine energy in the heart. The teaching of the Bible, however, is that the Holy Ghost, the Comforter, and the Holy Spirit are the same same divine person, and if one, is the Bible or written Word; they are all the Holy Ghost as truly as the Spirit and Comforter. But if the Holy Ghost is not the written Word, but the writer of it, then it must be evident that the Holy Spirit and the Comforter are not the written Word, but its author, and the difference between the Holy Spirit and the written Word is just as wide as the *finite* and the *infinite*. The one is local and the other everywhere present at the same time; the one is a dead letter and eternally will be so, without the quickening power and energy of its author, who is a quickening Spirit, and can and does work with and without the written Word, and in all cases must powerfully regenerate the sinner, or he will die in his sins as truly as if there were no Bible in the world.

I shall now proceed to show that the Holy Ghost is not only in the world, and everywhere present, but that he works—yes, does all the work of enlightening the world and of regeneration. Our Saviour promised to send the Comforter, even the Spirit of truth, which was to be in his disciples and abide with them forever. This promise is of the same character and nature with the one he made when he said, Go preach the gospel to every creature; lo, I am with you always, even to the end of the world. These promises, made to his disciples and ministers, could only be fulfilled on the ground that he is omnipresent, and so is the Spirit; and if Christ will

dwell in the Church to the end of time, so will the Holy Ghost abide always. The Holy Spirit commenced the great spiritual edifice, and by the same divine process he will finish it. He is the builder of the spiritual temple. His work of enlightening is called by different names, such as reprove or convince; and his work of purifying men's hearts is called by different names also, such as regeneration, born again, passing from death unto life, created anew in Christ Jesus, raised into newness of life, born of the Spirit, baptized by the Spirit.

Now, all that is necessary in the argument to prove that all these mean one and the same thing, is to show that it is all done by the same divine person and that the result is invariably the same. That a new heart or a new creature is the result of regeneration will not be disputed, nor will there be any dispute as to the result of the new birth. It is the same, and in both cases the subjects are united to Christ and full of joy in the Holy Ghost. The Spirit bears witness to the work done by him. These regenerated ones are part of one great family of the spiritual building, and as they were prepared, so must all the building be; and although it may be called a resurrection or baptism, if the result is the same, with all the marks of identity, and we find them connected with the same building, upon the same great Rock of salvation, we know it to be the same work and all of the Holy Ghost. This building is called a body, but body and building or habitation are the same in this place, for they are composed of many parts or members. 1 Cor. XII. 12: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Then he says (verse 27), "Now ye are the body of Christ, and members in particular." We see that this body is Christ's spiritual Church. They are many members yet but one body, and Christ the head, and whatever may have been the process in preparing one, has been in every case and will continue so to be. Paul speaks of this same body in the following language: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the build-

ing fitly framed together, groweth unto an holy temple in the Lord; in whom ye are also builded together, for an habitation of God through the Spirit."—Eph. II. 21-23.

Here, as before, we see that the building is composed of many, yet but one habitation, built by the Spirit upon one foundation. Now, we shall see that this work is all done by the Holy Spirit, and is called baptism. Yes, the work of building the body or house is called baptism, the baptism of the Holy Spirit. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit."—1 Cor. XII. 13. Then Paul says, "But now hath God set the members every one of them in the body, as it hath pleased him."—Verse 18. God did all this work; God the Holy Ghost set all the members in the body by holy, purifying baptism, and none ever were or ever will be in the body but by this process. Setting, planting, grafting, building, and baptizing into this body is the same work, and is most undoubtedly the work of the Holy Spirit. If so, Paul was right when he said that the whole spiritual family, or body of Jesus Christ, in all ages, was sanctified and united to Christ the living head, and to one another by the baptism of the Spirit. Yes, all, both Jews and Gentiles, bond and free, were baptized into the body by one Spirit, and that Spirit is the Holy Ghost, as I have proven, and not the written Word. Now, this same building, framed together upon Christ, the chief corner-stone, by the Holy Spirit, will continue to rise and extend by the same divine agent until, with shoutings, the cap-stone shall be placed upon it, saying, Grace, grace unto it. Who, then, will venture, with the Word of God before him, to say that the baptism of the Holy Ghost ceased with miracles and extended not beyond the time of the apostles? And, moreover, who will hazard the assertion that the baptism of the Spirit as spoken of by Paul, which sets all the members in the body, is not identical with regeneration? Then, if regeneration is the work of the Holy Spirit, and sets these members in the body as it pleases him, and the same work of the Spirit is called baptism, it is as plain as that two and two make four, that

regeneration by the Spirit and baptism by the Spirit are the same work; and if regeneration will continue in the world to the end of time, surely the baptism of the Holy Ghost at this day cannot be denied without denying the work of regeneration by the Spirit. That this is the doctrine which the Holy Ghost taught all inspired men, is placed beyond the shadow of a doubt to every mind not totally blinded by sectarian prejudice, and may be further seen by looking into the volume of Inspiration. Paul says (Titus III. 5-7), "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." This is regeneration, in so many words, by the washing, purifying power of the Holy Ghost shed forth abundantly into the heart, and eternal life is the result, all by grace. This is all ascribed to the Holy Ghost alone. "Not by might or power, but by my Spirit, saith the Lord."

That Jesus Christ was competent to teach the true doctrine of regeneration, and the power by which it is consummated, cannot be disputed by any wise and good man. Let us hear what he said to Nicodemus in reference to this same great work. He speaks to him of the salvation of the soul, and affirms that no one can enter into the kingdom of God except he be born again—"born of water and of the Spirit." (See John III.) But when this old Jew marveled and inquired how this could be, Christ in his teaching evidently shows that the entire process was by an invisible power which cannot be seen by the eye. The wind, we know, is a powerful element, and its power can be felt and its effects seen, but the wind itself cannot be seen; "we cannot tell whence it cometh and whither it goeth." "So is every one that is born of the Spirit." Yes, every one that is born of the Spirit. He feels the Spirit's renewing power and is made a new creature in Christ Jesus, but sees nothing more of the power that does all the work than a man's eyes can see of the wind.

Now, if this is true of regeneration, all human agencies and ceremonies, such as water baptism, etc., are absolutely excluded from any participation in the work of the new birth, in a saving and essential way, and the Holy Spirit, which cannot be seen, begins and completes the change and saves the soul. Whatever instrumentalities may be employed, none of them enter into the nature of or constitute any part of the saving power and grace of God, and to say that they do is not to explain his Word, but a contradiction of it. "God is a Spirit, and they that worship him must worship him in spirit and in truth." As God is a Spirit, so the work of regeneration must be by the power of that Spirit, that the worship of God may be spiritual. It is both scripturally and philosophically true that no power but that of a Spirit could so operate in the spirit of man as to free it from moral pollution and make it holy—"holiness, without which no man shall see the Lord." In view, then, of Christ's mystical body being spiritual, it might well be said that he baptizeth with the Holy Ghost—that he shall "baptize you with the Holy Ghost and with fire." If the Bible is true, the doctrine of the Trinity is true, and the Father, Son, and Holy Ghost are three in one sense and but one in another—one undivided essence, equal in power and glory. And if the doctrine of the Trinity is true, the gospel plan of salvation is a blessed truth. And if the gospel plan of salvation is true, then the doctrine of sanctification by the renewing power of the Holy Spirit in the soul is a most precious truth connected with eternal life and glory. But to deny one is to deny all. And to deny the works of the Holy Ghost in the human soul and his regenerating power, is a flat contradiction of the Word of God, of all spirituality in religion, of comfort here and hereafter, and finally saps the whole foundation of the Christian religion, and leaves poor man to hang his hope upon nothing better than outer darkness and eternal despair. "But this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." This gives joy and peace in the Holy Ghost, and is full of immortality.

LECTURE XXIV.—THE SONSHIP OF CHRIST.

1. THE main object of this investigation is not so much to establish the real divinity of Christ, as it is to remove from the doctrine of the Sonship of Christ that which obscures it. There is nothing of all that we mortals have to do with which is more readily believed than the being of God, the almighty maker of all things; yet the mind is staggered at the doctrine of the Trinity, and often hesitates and draws back on the account of the overwhelming mystery of the subject, though it is fully taught in the Scriptures of truth. In close proximity with this great mystery, is the doctrine of the Sonship and true divinity of the Saviour. Not every one who believes in the existence of God admits the doctrine of the Trinity of persons in this one God. Some are disposed to deny it, mainly on the ground of its mysterious nature. The Scriptures, however, teach us most unequivocally that there is no consistency in a belief in the being of God while the real divinity of the Son is discarded. "Whoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also."—1 John II. 23. And in John XIV. 1, Christ said, "Ye believe in God, believe also in me;" from which we are to understand that there were those in that day who, while they fully admitted the existence of God, did in no true sense believe in the Son. This, to say the least of it, was a very unpleasant condition, for, according to the first passage quoted, they had no God. Is it, then, so that there is no God separate and apart from the Saviour? and that he is God, and beside him there is none else—no God? "He and the Father are one, as he is in the Father, and the Father in him." God is one, in one true sense, and three in another sense, but how this is I

cannot tell, but as he says it is so, we must not contradict him.

2. All attempts to explain God, either as one or as three, other than he has revealed himself, must be the height of folly and prove a total failure in the end. To the mind of Paul, when under the light of inspiration, he exclaimed, "Great is the mystery of godliness—God was manifest in the flesh," etc. This great mystery was the true God and eternal life, our only Saviour. "He was God clothed in flesh, and he dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

3. Having come to the conclusion and settled it in our minds as a fact that there is but one God, and that the Son is the very and eternal God, how are we to explain in any satisfactory way any such passages of Scripture as speak of him in the following way: "Thou art my Son: this day have I begotten thee. And again, I will be to him a Father and he shall be to me a Son."—Heb. i. 5. (See also Ps. ii. 7.) Christ could not be the son of the Father in any common sense, nor could that relationship exist in this case, which agrees with our notions of father and son of our race. It must be understood in a different and more exalted sense. The relationship was altogether different and higher than that which the most exalted angels sustain to God; for, says Paul, "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" And again he saith, "Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him."—Heb. i. 5, 8, 10, 6. With the above testimony before us, we see most clearly that the Son of God was not a creature of God, but he was the maker of all things and of all created beings, angels as well as men. His throne is eternal and his scepter that of God, and all the angels are commanded to worship him; not as the first and most exalted of God's

creatures, but as the creator of them. When all this is said of the Son, the first-begotten of the Father, what is the true interpretation of the title Son, the first-begotten of the Father? It could not be true, according to the scripture which we have just quoted, that there is any reference to his humanity as begotten by the Holy Ghost, for this was clearly creation by almighty power, and that which was produced by that act was a man and not God. "But of the Son it is said, Thy throne, O God, is forever and ever." Hence, the man was made, but the Son was the maker of all that ever was made. Nor would the difficulty be lessened on the supposition that he became the Son of God by becoming incarnate, for it is manifest that if he was God and equal with the Father after, he certainly was the very same before, and was entitled to the same honor and worship before as after his incarnation. And the only reason why the Father would command the angels to worship the Son after the incarnation would seem to be on the ground of the wonderful condescension that God, whom they had never known to be clothed in flesh, should now become incarnate and dwell among men. This was a wonder to them while they desired to look into the mystery of godliness. Hence, it would seem to be necessary to inform them that he was the same God whom they had worshiped before, and were still to worship though he had become incarnate—"Jesus Christ the same yesterday, and to-day, and forever." If the angels had previously worshiped him it would not appear to us expedient to give this command, unless they were liable to feel released from the obligation after the union of the divine with the human nature. But such is the fact that all the angels were commanded to worship the Son when he was brought into the world to save sinners, and we and angels are to worship one and the same God, and him only.

4. No effort is made, nor will there be, to show in what respect the Son is distinct from the Father, yet there is a distinction spoken of in the Bible, but surely it cannot consist in anything that relates to the essential perfections of the Deity; "for Christ was one with the Father, and in him dwelt all the fullness of the Godhead bodily." The distinc-

tion is covered up and lies far beyond our comprehension and may never be known to us—only we know it to be a revealed fact. “Thou art my Son, this day have I begotten thee.” This may refer to him as the redeemer of the world and heir of all things, for it is said in immediate connection, “Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” As a son is heir to his father’s estate, the reference may have been to this fact, forasmuch as the Father promises to him as his only begotten Son this large inheritance, he was begotten to it, for we cannot conceive that the word begotten has any allusion to the origin of the Son or eternal generation. The Son of God, as the eternal I Am, could be begotten in no sense which implies a change in his essential divinity or Godhead, for as God, he never had a beginning, nor is he now anything more or less than he was in eternity. “In the beginning was the Word, and the Word was with God, and the Word was God.”—John I. 1.

In the second Psalm, where Christ is spoken of as the begotten Son of the Father, we find these words: “Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.”—Psa. II. 6, 7. Then follows the promise of the world for his inheritance, as before quoted, “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” No violence will be offered to the Scriptures and the rules of their strict interpretation, when we refer the words beget or begotten Son of the Father entirely to Christ as the Redeemer of the world, the King of Zion, and the heir of all things, and say that he was begotten to this or appointed to it; for there was a decree in the case, and the begotten Son of God was set upon the throne in Zion, and was her King, Lord, and Ruler, as well as heir of all things. This could all be done by the Father, and in this sense the Son could be begotten, and at the same time there would be no contradiction of his perfect and immutable divinity.

5. By a further investigation of this doctrine it will become more evident that this is true, and that the word *beget*, in reference to the Son of God, relates to his appointment as king of Zion and redeemer of the world.

It will be sufficient to show that the writer of the Acts and Paul so understood it. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."—Acts XIII. 32–34. The apostle here speaks directly of the resurrection of the Son of God from the dead, and says this was a fulfilment of the words of God in the second Psalm: "Thou art my Son, this day have I begotten thee."—Verse 7. If, therefore, Paul was a true interpreter of God's word, and had a correct knowledge of what he intended to teach by the words, "this day have I begotten thee," then is this question well nigh settled. Christ, in this sense, was the first begotten of God. "But now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. xv. 20. In reference to the resurrection of our Lord from the dead, it is said in so many words that it was a birth and a begetting of him from the dead. "And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things he might have the preëminence."—Col. i. 18. And again, "And Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."—Rev. i. 5. He was begotten and born from the dead, and this was done in time and not from all eternity, as some have supposed. He was begotten of the Father, was the head of the Church, the King of Zion, the Prince of the kings of the earth, and has the preëminence in all respects; for he loved us and washed us from our sins in his own blood, and is heir of all things. To this he was begotten and to this he was born

from the dead. That he was begotten in any other sense does not appear from the Scriptures. This word begotten does not necessarily involve the Sonship of Christ as a divine person, for if he was the Son of God, as a divine person, equal with the Father, he never could have been begotten in any sense relating to his existence any more than the Father was. Hence, the Nicene fathers and others were in a cloud and obscured the doctrine of the Trinity and the proper divinity of Jesus Christ and his Sonship when they used the following language: "Begotten of the Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made;"—"language," says Dr. Barnes, "implying derivation in his divine nature. A derived being cannot in any proper sense be God; and if there is any attribute which the Scriptures have ascribed to the Saviour with peculiar clearness, it is that of proper eternity." The mind of man is incapable of such a conception as that the eternal and immutable God could in any sense, real and proper, be derived either from himself or another. Such language and such a thought is certainly misleading and very hazardous to truth. But when it is fully demonstrated by revealed truth itself that in more than one place where the words occur—begotten Son, begotten from the dead, born from the dead—they have direct reference to the appointment of Christ as the Saviour of the world by his death and resurrection. Hence, there being nothing in the Word of God contradictory of this, and nothing in this which can in any way obscure or militate against the true and proper divinity of the Son of God, we may take it as an established fact that the word begotten Son had reference to the whole work of redemption by the Son, and especially to his resurrection, which was the crowning act. This view taken, we can see this much: that he could be very and eternal God in perfect harmony with such a decree and appointment of the Father. See again second Psalm: "Yet have I set my kingdom upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth

for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him." Here we see that an appointment was made. A king was set upon the throne and he was the Son of God. To him were made large promises of conquest and dominion, and that he, in consummating his work, should conquer death and triumph over the grave. Turning now, once more, to Acts XIII., we see he light unobscured by the mist of the eternal generation of the Son of God. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption." By these ample quotations, we can better see how fully the position taken in relation to the Son of God is established. I desire to avoid all liability to mistake here, and for that reason special attention is invited to what follows. Observe, therefore, that it is not contended here that Christ was the Son of God by appointment or by the resurrection. All this had nothing to do with his Sonship. Nor is it contended that there is no reference to anything save the resurrection of Christ in the words, "Thou art my Son; this day have I begotten thee," or rather the word *begotten*. The position is, that the entire plan of salvation is referred to and taken into the scope—the resurrection and all that Christ was appointed to do and did do for the race as their Saviour. To this he was begotten and brought into the world clothed in flesh. We shall now see whether or no the above will harmonize with what is said of the Son of God in Heb. I.: "God, who at sundry times

and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. . . . For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. . . . But unto the Son he saith, Thy throne, O God, is forever and ever." The angels were sons of God, begotten sons, and the saints are sons of God also, but not begotten in the same sense nor to the same great work of purging our sins, and then to sit on the right hand of the Father to bring the kingdoms of the world into submission. Angels are created sons, but he who was begotten in this high sense was the maker of angels. He was the true God and eternal life, and they were all commanded to worship him. Christ, therefore, was the only begotten. He was begotten before he was brought into the world; when the plan was laid for our redemption—this day have I begotten thee, but not from eternity. The Son as God was eternal with the Father, but the plan of recovery is a plan and scheme of time, for nothing can be eternal which required thought, planning, device, action, appointment, decree, or begetting. These all belong to him. But the Son as God was eternal, as we have seen, but was begotten or appointed in time Redeemer of the world and heir of all things. He was the Father's elect, elected to this station and dominion.

6. All mysteries, however profound, when revealed to us as facts, should be believed, and more especially when they are consistent with themselves; but nothing can be believed by a rational mind which is inconsistent and self-contradictory. For instance, should it be stated that God, the maker of all things, made himself or was derived from another supreme being, no one could believe it. And it is worthy of

remark that God has taught us nothing of the kind in his Word; such as that his Son is very and eternal God, and yet was begotten as such, though it was before all worlds, or was derived in any sense so as to be in any respect what he was not from all eternity. Hence, such opinions and statements in relation to the Son of God, who is equal with the Father, as convey the idea of generation, whether in time or eternity, are absurd and self-contradictory, and always beget other errors, such as Arianism, Socinianism, and the like. Arianism is manifestly an offshoot from the sentiment that the Son of God was begotten by the Father before all worlds, for he (Arius) held that Christ was the first and noblest of all God's creatures, super-angelic, and that being by whose subordinate agency God created all things, but inferior to the Father both in person and dignity. And even to this day some are inclined to look upon the Saviour as an inferior being to the Father, which is doubtless the result of a wrong application of Scripture; such as begotten of the Father, sent, etc., which should never be understood as having any reference to the origin of his divine nature, but invariably to something relating to his mediatorial work as the second person of the Trinity.

7. It may be laid down as a safe rule of interpretation that no doubtful passage of Scripture is to be so interpreted as to conflict with any great doctrine or well-established fact, such as the being and unity of God and the unoriginated and underived, eternal divinity of the Son of God. These are fundamental truths, and in so far as they are weakened and impaired the entire temple of truth is damaged, and the flood-gate opened for infidelity to sweep away the entire superstructure. God is manifestly consistent in all his plans and in all he has revealed in his Word concerning himself and all things. There are no contradictions in his Word; there is no yea and nay, but in him is yea and amen. He is the God of truth and order. Then, we are to believe that there is one God, and only one—three persons in him of one and the same substance, the Father, Son, and Holy Ghost, and these three are one eternal and unchangeable God. As this is established in our faith, there will be no ground to

doubt the essential divinity of either person of the Godhead—there can be none without a conflict with the first acknowledged truths. Whoever disbelieved the proper divinity of of the Son that first held the fact that he and the Father are one and that the Father is very God? For if all the fullness of the Godhead dwelt bodily in the Son, he was God. This is self-evident. Therefore, we transcend the proper rules of interpretation whenever we so construe anything said of Christ in the Bible as to present him inferior to the Father. In every instance where inferiority is intimated of the Son, it must relate to something connected with him as the Redeemer and not to him as the very God, for we all see that what God is at one time he is at all times; and if the Son is God and not a derived being, he is the same yesterday, to-day, and forever, and could not as such have been begotten. The word could have no intelligible signification or consistency, but would be degrading to the Godhead. The relationship between the Father and the Son is an essential, eternal, and immutable one, such as could never have been produced by any action of the divine mind, but was from eternity what it is now, and will forever continue the same. We know with as much certainty as we can know any fact, that every being in the universe is either creator or creature, and that God has never allowed of creature worship, but has positively forbidden it; but we see that in relation to the Son he has not only commanded all men but all his angels to worship him.

8. Errorists have contended against the equality of the Son with the Father on the ground of common relationship as it exists among men. The argument has run thus: That no son can in all respects be equal with his father; there is a difference in age, etc. Though such comparisons are puerile and degrading to the Godhead, it must not be denied that they have had their influence on the minds of men and done much to mislead souls. The language used by the Nicene fathers clearly paved the way for such reasoning and errors when they say of the Son, "He was begotten before all worlds." They fix the time far back before all worlds, but not in eternity with the Father. There would seem to be a

long intervening time between the Father and the begetting of his Son, and it can be no matter of doubt as to whether they alluded to his divine or human nature, for they place this begetting of the Son far beyond the existence of his human nature—before all worlds. And while they say he was begotten, not made, it is certain, according to the very framing of their language, that he was not before what he was after he was begotten. The best that can be said of the sentiment is that he was derived from the Father and inferior to him—he was not eternal. As I have before said, there seems to be no escape from Arianism with all its pernicious consequences, on the supposition that the Son of God was begotten, as it relates to his highest nature. And to suppose that he was a derived being makes the matter no better than if it were said at once that he was the first and greatest of all God's creatures, but was no God at all. There can be no medium beings who are neither God nor creatures. Christ was either the underived, uncreated God or a creature brought into being by the Creative hand, and if so, he is no Saviour, and we are yet in our sins, and it would be gross idolatry to worship him, and a marvelous inconsistency in him who has forbidden idol worship to command either men or angels to worship the Son. Christ himself said, "It is written, Thou shalt worship the Lord thy God and him only shalt thou serve," yet he never interdicted the worship of himself. And when he quoted the Scripture and said to Satan, "It is written, thou shalt worship the Lord thy God and him only shalt thou serve," it is more than likely that he alluded to that specific command which says of the Son, "And let all the angels of God worship him," and this is the more reasonable as Satan was an angel, though fallen, and still obligated. Whether the son of a mortal man can or cannot in all respects be equal to his father who begat him, is of no avail and can have no bearing on the question under consideration. It is infinitely below it and never can rise high enough to shed one single ray of light on the subject. The word beget, when the analogy is run out, as it exists among mortal men and their sons, and is brought to bear in the same manner upon the Father Almighty and his

Son is presumptuous, for such thoughts in relation to God, however refined, are earthly and sordid, and can only lead to the most dangerous errors. There is no possible way to escape the conclusion that the Son of God was inferior to the Father while ever the word begotten is even allowed to have a squinting toward the generation of him. Put it down and it will rise up again in some other form equally as hazardous to truth and the glory of God.

9. Here, I repeat, that no passage of the Bible is to be so interpreted of the Son, as a divine person, which conveys the idea of inferiority, for he is declared to be fully equal to the Father, and God nowhere contradicts himself. The Father speaks to the Son as a person before him, in his presence, having existence at the time, when he says, "Thou art my Son, this day have I begotten thee;" and again, when he says, "Thy throne, O God, is forever and ever." The Son is the person addressed by the title God, and his throne is declared to be eternal. Could he be eternal and be begotten in any sense that would imply change or beginning? One of two things must be true, either he was not eternal or he never was begotten in any sense which related to his essential Godhead. Eternity and immutability, as I have said, are essential attributes of the true God, and the Son must possess them or he is not and could not be God.

SECTION VIII.

LECTURE XXV.—CHRISTIAN BAPTISM.

PART I.

THIS subject has been long and warmly contested in the Christian world, and unkind and unchristian feelings have too frequently attended the same, thereby retarding the spread of the gospel and the advancement of the kingdom of Christ.

But such feelings are not necessarily consequent on its discussion; amid the mists and gloom of error which has been thrown around it, the light of revelation is sufficiently clear to direct the enquirer in the pathway of truth, if he enters upon the investigation of the matter in the proper spirit.

In giving our thoughts on Christian baptism we shall discuss—

1. The nature and design of baptism.
2. What constitutes Christian baptism.
3. The mode.
4. The subjects.

1. *The nature and design of baptism.*—Water is the element to be used in this ordinance or sacrament. The quantity, however, has not been defined by the Great Head of the Church; nor will any sober, God-fearing lover of truth, attempt (with truth on his side) to show to the contrary. In the sacrament of the supper, bread and wine are to be used in the ordinance; but the quantity which each communicant is to receive has not been specified by the authority of God.

We conclude, therefore, that as the Lord has in neither case defined the quantity, we have no right to do it. Water baptism is an outward washing with water, not intended to cleanse the soul from moral pollution, or to purge the conscience from dead works. This is done by the blood of Christ alone, 1 John i. 7: "The blood of Jesus Christ his son cleanseth us from all sin." The doctrine taught in the Bible, concerning the two sacraments is, that all qualified persons have a right to them, and should receive them as from God, giving glory to him who hath appointed them. But not to ascribe their salvation or any part of it either to water baptism or the supper, which, to make the most of them, can only be means of grace and not grace itself, nor is the saving grace of God inseparably connected with these or any other outward forms; and to teach otherwise, is anti-scriptural, and approaches very near the sin of idolatry. The worship of the consecrated host is God-dishonoring, and to make water baptism essential to salvation is equally so. If the thing itself is not essential, no mode or form of the thing can possibly be so. But alas, how many have departed from the plain Word of God, and followed the councils of men. Thousands have led their little groups to natural streams and fountains, who, we fear, have never tasted of the stream and fountain of life. Here water baptism stands for more than the Son of God intended, and consequently stands right between sinners and the Lord Jesus Christ. And notwithstanding their consciences may have been awakened by the Holy Spirit, so soon as they are brought to believe that water baptism is essential to salvation, and the one thing needful, it is immediately attended to, and all concern about the receiving of the Holy Ghost is laid aside from that very *awful* moment—awful, because then and there the soul that sought the Saviour is taught to leave him, and is led to the water instead of the Lamb of God, which taketh away the sin of the world. This being all they know of experimental religion, at once discovers how all such can and do deny experimental religion, and the powers of the world to come in the soul. We would here call the attention of the reader to the following

portions of Scripture: "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour."—Titus III. 5, 6. "Except a man be born of the water and of the spirit, he cannot enter the kingdom of God."—John III. 5. These and many other passages of the like meaning have been used by the advocates of baptismal regeneration for the purpose of proving that water, *material water*, used in baptism cleanses from moral pollution and qualifies for heaven, and that there is no possibility of entering the kingdom below or above (when the subject has been enlightened) aside from water regeneration, and that must be by dipping. Here we remark that salvation is by grace alone, which is spoken of in metaphorical language. It is called pure water of life, clear as crystal, proceeding from beneath the throne of God and of the Lamb. Christ speaking to the Samaritan woman of this water says, that it shall be in a man a well of water springing up into everlasting life, and if any man thirst let him come unto me and drink. And in Isaiah LV. 1, "Ho every one that thirsteth, come ye to the waters," etc. Also Rev. XXII. 17, "The spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take of the water of life freely." The water of life is the water of which all must be born again; and when the Spirit of God takes this pure water of life or grace, and applies it to the soul, then is that soul born of water and of the spirit, then is that soul saved by the washing of regeneration and the renewing of the Holy Ghost. This is the only spiritual soul cleansing and *eternal life-giving* water which abideth with the spirit, in the soul like a well of water swelling and rising and bearing the soul on up to her eternal home. This view and this alone agrees with what our Saviour taught Nicodemus. For the change spoken of in that discourse of our Saviour was spiritual, "that which is born of the Spirit is spirit," and in verse 7, "marvel not that I said unto thee, ye must be born again." And as we have said of the spirit as quoted from Titus:

“Saved by the washing of regeneration and renewing of the Holy Ghost.” Let us therefore leave the ordinances of the Lord’s house to fill the place and answer the purpose which he designed, and never dare to place water baptism in the holy place, or in the place of the baptism of the Holy Ghost, or the blood of Jesus Christ.

Water baptism is an outward sign and symbol of saving grace, which grace we have said is always applied by the Holy Ghost—the proper agent. And these are called by the same name—baptism. The one is a type, the other an anti-type; the one essential and saving, the other only a type of that which does save us. The true, the essential baptism by which we are saved, is poured out or shed forth, or comes upon; and yet this is baptism—*saving and essential baptism*. If, therefore, the true or spiritual water is poured out, should there not be an agreement between the sign and the thing signified? Between the type and the anti-type? Between the baptism with water and the baptism of the Holy Ghost? God being the author of both, the nature and design as well as the mode of the operation of both, are known unto him, and as he intended to represent the *all-essential* by the use of an outward sign, surely there must be a fitness in the sign to represent the thing signified, and a most beautiful analogy between them.

If there is a failure in this case, it is the first time Jehovah has ever failed to choose an appropriate type to represent an anti-type in his Church since Moses wrote, or the world began. Great multitudes of wise and good people in all ages have wondered why the Great Head of the Church had left the mode of baptism so much enveloped in clouds and darkness. But when we remember that the Spirit is truth, and is to bring all things to light, and that he is spoken of as being poured out and that this outpouring on the day of pentecost was baptism—the *baptism of the Spirit*—we see at once that the Spirit teaches with infallible certainty how the outward sign should be applied. John the Baptist says: “I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost,

and with fire.”—Matt. III. 11. Here John calls both by the same name, and evidently in the relation of type and anti-type. “And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.”—1 John v. 8. That is in the remission of sins by the blood of Christ, and the renewing of the Holy Ghost, and as the Spirit is poured or shed forth, so was the blood, and so should the water. Then will there be an agreement between the outward sign and the baptism of the Spirit, and the Spirit will be our guide as to the right mode of baptism, for the Spirit is truth, infallible truth.

Types under the Old Testament dispensation pointing to the Messiah, were sometimes understood but in part until Christ appeared, who taught as never man taught, and brought dark things to light, and made known unto his disciples the nature and power of his kingdom, and expounded unto them the Scriptures, but promised more light when the Spirit should come.

“I have yet many things to say unto you, but ye cannot bear them now; howbeit when the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come.” And as they prayed and waited for the promised influence, behold, on the day of pentecost the Spirit was poured out, and fell upon them, and they were enlightened by the Holy Ghost, endowed with power from on high, and many were converted. And to us it appears as clear as the unclouded sun at noonday, that the people were baptized at the same place by pouring, in like manner as the Spirit had been poured out, and were added to the Church forthwith. How plain! How like the ordinance of God’s appointment!

Baptism is also the divinely appointed initiatory means by which all who are interested in the grace of God and the atonement of his Son, should enter into covenant with the Father, Son, and Holy Ghost, in which awful names they receive the ordinance.

Here is seen the *seal* of the Most High, to make good what he had promised in accordance with the gospel stipula-

tions. And those who receive the sign and seal, engage on their part to be the Lord's forever—to love, honor, adore, and praise the triune God *forever and ever*.

It is therefore evident that baptism is, in this respect, what circumcision was in the Jewish church. Circumcision had a spiritual signification: so has baptism. Circumcision was the initiatory means then; baptism is now, or there is none. Circumcision was a sign and seal to Abraham and his seed then; "And he received the sign of circumcision, a seal of the righteousness of the faith, which he had, yet being uncircumcised that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also."—Rom. iv. 11. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ. And if ye are Christ's then ye are Abraham's seed, and heirs according to the promise."—Gal. iii. 27, 28, and 29. How perfectly the language of Paul concerning baptism sustains the opinion advanced relative to circumcision and baptism. Indeed, the Word of God not only demonstrates this truth, but gives us the blessed assurance that the promise is the same *precious promise*, including Christ and all his fullness, to Jew and Gentile, both under the old and new dispensations. Then is Abraham the father of us all, though he was circumcised and we baptized, by which we put on Christ (or the Christian name) and are Abraham's seed, and of the same family and heirs according to the promise which God made to Abraham.

Finally, in baptism we are taught the doctrine of the Trinity, and the necessity of divine influence and of regeneration and sanctification by the power of the Holy Ghost, and the worship which is due the Holy and undivided Three, whose names are to be invoked in Christian baptism as one great essential.

2. *What constitutes the Christian baptism.*

First. A divinely appointed and qualified administrator or minister of the gospel called and sent by the Great Head of the Church.

Second. A proper subject entitled by the plan and arrangement of God to receive the ordinance.

Third. Water is the element which God hath appointed to be used in the ordinance.

Fourth. The minister to baptize the subject with water in the name of the Father, and of the Son, and of the Holy Ghost.

All Protestant Christians who believe in and practice baptism, are agreed in the above, however they may differ in the mode or subject of baptism. They all hold that wherever the above named four constituents concentrate, they constitute the baptism of which Christ is the institutor. And in all cases where either of them is wanting, that it is not the Christian ordinance, and will not be owned as such by the Great Head of the Church, who knows what baptism is. Suppose that after Christ commanded baptism to be administered in the name of the Trinity, even Paul in giving baptism had left out the proper names, or either of them and had baptized in his own name, all who knew the commission would have disowned it, and God would have condemned the man and his practice. No command of God is more clear than the command to baptize in the name of the Trinity, and baptism cannot be valid without this name, for it is the very soul of Christian baptism. And if the mode or quantity of water were as important as some professing Christians would have all men believe, surely it would have been presented with equal clearness, but this has not been done. And although we may affirm with equal certainty that water is the element to be used, who will dare say that it must be used in a certain quantity and *one only way*, to constitute Christian baptism, when the Great Head of the Church has not so said?

Although we do not believe that the particular mode of water baptism is as *clearly taught* as the doctrine of the Trinity, and would in charity "leave every one to the answer of a good conscience," yet if there is a certainty as to the *particular* mode taught in the Bible, it must be learned (as we before stated) from the spirit of truth, and the baptism which John said Christ would administer, to-wit: "The

baptism of the Holy Ghost," and from the mode of operation in that case, which was a coming down, or pouring upon, and not an immersion *into*. In thus choosing for ourselves we would not interfere with the bounden duties of others, but in the spirit of love admit that baptism may be valid though not administered in the mode we prefer, when all the proper constituents are found in place, viz: An authorized minister; a proper subject; water used; and in the name of the Trinity.

PART II.

3. *The Mode.*—In giving the scriptural mode of water baptism, we make no pretensions to infallibility, but shall endeavor to give our views clearly, being governed by the Scriptures of divine truth and the Spirit of truth, which dictated to those holy men of God who penned them, giving good heed to know the *modus operandi* of the Holy Spirit and the sense in which he has used the word baptism, and also to the records made by the evangelists of baptism as it occurred in their day, and especially from the time the command was given by the Saviour to baptize the nations of the world. Much of the controversy between Pedo- and Anti-Pedo-Baptists as to the right mode of baptism has of late been on the meaning of the word baptism, the former maintaining that it has more meanings than one, viz., to tinge, to dye, to stain, to purify, to sprinkle, to pour, and to immerse; whilst the latter have labored long and hard to prove that it means immerse, and means nothing else. For the purpose, therefore, of proving their position on the meaning of the word, some of their standard writers on baptism have brought into the field of controversy quite a number of extracts from the writings of learned Pedo-Baptist writers as corroborating testimony in favor of immersion, who, notwithstanding preferred and practiced baptism in a different mode. If this were strictly true, it would be strange inconsistency indeed in those good and learned Pedo-Baptists to believe and practice one thing and testify another, but

could not be very good testimony in favor of immersion, as it would be giving no evidence of their moral honesty. No wise court of justice would attach much importance to such testimony, or the testimony of men so morally dishonest as to teach one thing and practice another. We are ready to admit, however, that some learned Pedo-Baptists have preferred and practiced baptism by immersion who at the same time were the zealous and warm advocates of infant baptism, but these are greatly in the minority, the majority being in favor of aspersion or effusion, which would have clearly appeared if their testimony had been given at large, instead of being garbled by those large dealers in extracts. Fairness and justice demand the whole truth, neither more nor less. These *would-be-candid* gentlemen, while withholding one part and quoting another, should have stated that those authors, while they believed *baptizo* meant to immerse, held it had other meanings also, for we believe this fact will be admitted by all, or nearly all, learned Pedo-Baptists. It has been clearly admitted by Dr. A. Clarke, a man of great learning, in the following words: "In what form baptism was originally administered has been a subject of serious dispute. Were the people dipped or sprinkled? for it is certain *bapto* and *baptizo* mean both."—See comment on Matt. iii. 6. And Dr. S. Miller, in his sermons on baptism (pp. 84, 85), says, "It is perfectly manifest to every one competent to judge in the case, that the Greek words which we translate baptize and baptism do undoubtedly signify, in a number of cases, in both the Old and New Testaments, the washing with water, or the application of water in any way. To immerse is undoubtedly one of the senses which may be applied to the word, but it is so far from being the universal, the necessary meaning, as our Baptist brethren suppose, that it is not even the common meaning." And I am well persuaded that the venerable Dr. Owen, certainly one of the greatest and best men of the day in which he lived, is borne out by truth when he pronounces "that no one instance can be given in Scripture in which the word we render baptize, does necessarily signify either to dip or to plunge. In every case the word admits of a different sense, and it is really imposing

upon public credulity to insist that it always means and must necessarily signify immersion. In like manner, if we examine the senses manifestly attached to *bapto* and *baptizo* by the best Greek and classic writers, as shown by the ablest lexicographers and critics, the same result will be established. In other words, it will appear that these words are used, and often used, to express the ideas of cleansing, pouring, washing, wetting, and tinging or dying, as well as immersion, and of course that no certain evidence in favor of the doctrine of our Baptist brethren can be derived from this source. Indeed, a late eminent Baptist writer, whilst he strenuously maintains that *baptizo* always signifies to immerse, acknowledges that he has all the lexicographers against him in that opinion."—Car. on Bap., p. 79. The extracts given above, together with the clearly expressed opinion of Schrivilius, Schleusner, Schapula, Hedericus, Parkhurst, Ainsworth, Leigh, Buck, Cole, Passor, Stephanus, Suidas, Conlor, Wahl, Greenfield, and others, will show at once the opinion of great and learned men on the meaning of the word, who were competent to judge in the case, who affirm that the word has more than one signification. If this is true, so far as human wisdom is concerned, we appeal in vain to the learned of either side to decide conclusively the particular mode of water baptism, and if ever we arrive at a definite conclusion on this subject, it must be done by a close observance of all the circumstances connected with baptism, and the sense in which the Spirit of God has made use of the word, for if divines had paid more attention to the Word of God, and the uses made of the word baptize and baptism by the Holy Spirit, they would have been more correct, both with regard to their notions of water baptism as well as the baptism of the Holy Ghost, and few immersionists would at this day either deny the baptism of the Holy Ghost or contend for the senseless or anti-scriptural notion of an immersion into the Holy Ghost. But for the sake of controversy, believing, as they do, that baptism is immersion and immersion baptism, some have not only contended for an immersion into the Holy Ghost and into fire, but that water baptism is inseparably connected with grace, and is essential

to the soul's salvation, forasmuch as the Bible speaks of a baptism which is saving.

We shall call your attention to the Word of God more particularly, and to the senses in which the word baptize has been used by the Spirit of God. The evangelists inform us that the Pharisees and all the Jews except they wash (in the original baptize) their hands eat not, and in Mark vii. 4, "And when they come from the market, except they wash (baptize) they eat not." They likewise (baptized) washed their cups, pots, brazen vessels, tables, and couches. How the Jews washed their hands before their common meals does not appear; whether by dipping one or both hands into the water or having it poured upon them; but to suppose that they immersed themselves entirely after returning from the market is unreasonable, and still more so that they immersed their tables or couches upon which they reclined at their common meals. These washings, we conclude, were of a ceremonial character, and performed on other ceremonial purifications of the Jews by sprinkling. The Apostle Paul, writing to the Hebrews and speaking of the Jewish ritual, says it stood in meats and drinks and divers washings (baptism) (Heb. ix. 10), and then he informs us how these baptisms were accomplished: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry."—Heb. ix. 19–21. If the language of inspiration is entitled to any weight, these baptisms were certainly sprinklings, and nothing but sprinklings.

Christ says, "I have a baptism to be baptized with; and how am I straitened till it be accomplished (in the margin pressed)?"—Luke xii. 50. The baptism spoken of in this place by our Lord is a baptism of suffering and of death, for he was in a short time to feel the weight of divine justice, and being pained and pressed, he said to those of his disciples who were with him, "My soul is exceeding sorrowful,

even unto death.”—Matt. xxvi. 38; also, Luke xxii. 44: “And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.” In these circumstances connected with the baptism here spoken of, we see not the first feature of immersion. The sorrow was great in his soul, and in his agony he sweat as it were great drops of blood. But no immersion into wrath. To every candid reader it must be clearly manifest that the Son of God alluded to his sufferings and death by the use of the word baptism, for the sorrow which he felt and endured was unto death. The use of the word baptism in reference to death will throw some light on a connection of scripture in Romans. (But more of this at a proper time.)

When the mother of James and John requested the Saviour that they might sit the one on his right hand and the other on his left in his kingdom, Jesus said, “Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with,” etc.—Matt. xx. 22, 23. We are taught in the Word of God that all the apostles were persecuted, and many of them, if history is to be relied on, suffered martyrdom. If that was not the baptism that they were to be baptized with, we know of no other; for they were not baptized with water in any way that we know of, and no correct theologian will hazard the opinion that they were baptized with divine justice (as they were not to atone for sin). The most reasonable conclusion, therefore, is that they suffered and died martyrs for the cause of their Master. We cannot see the least feature of an immersion in any of the circumstances which surround our Saviour or his two disciples, yet our Baptist brethren have not only tortured the above expressions of our Saviour into an immersion, but likewise the following expressions of the Apostle Paul: “Moreover, brethren, I would not that ye should be ignorant how that our fathers were under a cloud, and all passed through the sea; and were all baptized unto

Moses in the cloud and in the sea.”—1 Cor. x. 1, 2. How could the “fathers” whom Paul affirms “were baptized in the sea,” be immersed? when he also affirms that they passed through the Red sea as by dry land, which agrees well with the relation of Moses: “And the children of Israel went into the midst of the sea upon dry ground: and the waters were a wall unto them on their right hand, and on their left.”—Ex. xiv. 22, 29, and Heb. xi. 29. How, then, were they baptized? Some say they were not baptized, but being surrounded with or entombed in water (which was a fine figure of immersion), they were only figuratively baptized. The Word of God, however, plainly declares that they were baptized (not immersed, really or figuratively; how could they be when on “dry ground?”). Every circumstance goes to affirm that they were sprinkled. In Matt. iii. 11, John uses the word baptize twice in one verse, saying, “I indeed baptize you with water, but he (Christ) shall baptize you with the Holy Ghost and with fire.” Here it may be stated that John does not inform us as to the mode in which Christ would administer the baptism of the Holy Ghost, but that the thing would be done by him. Christ makes use of the same words, in substance, before his ascension into heaven, saying, “John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.”—Acts i. 5. This was to be accomplished in a short time—“not many days hence.” That we may the better understand the words of John and our Saviour, we will refer you to the language of the Lord Jesus upon another occasion, referring to the same Spirit; “But when the Comforter is come . . . from the Father, . . . he shall testify of me.”—John xv. 26. And again, “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”—John xvi. 7. It is worthy of remark that Christ commanded his disciples not to depart from Jerusalem, but to wait for the promise of the Father, which, saith he, “ye have heard of me;” and then in the next verse he speaks of the time when this baptism shall be administered. When that time (the day of Pentecost) had fully come, the disciples were “all with one accord

in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with tongues, as the Spirit gave them utterance."—Acts II. 1-4. It is very manifest that the Spirit, the Comforter, and the Holy Ghost are the same divine person, and his office is various. He reproves, comforts, teaches, and sanctifies, and was poured out or shed forth on the memorable occasion above referred to. If John understood the meaning of what he said when he spoke of this baptism of the Holy Ghost, and he certainly did, it necessarily follows that he meant a pouring or shedding forth by the word baptism, and if he used the word in that sense in reference to the baptism of the Holy Ghost, he used it evidently in the same sense in reference to water baptism; the one being used immediately after the other, the less being a just representation of the more important, both being shedding forth and not a dipping into. If nothing is baptism but immersion, as our Baptist friends affirm, neither the disciples nor any one else has ever been baptized by the Holy Ghost, and the words of John and our Saviour have failed altogether. To what absurdities will people be led to support some favorite hypothesis! But to support the assumption that immersion is baptism and baptism immersion, who would have thought of an immersion into the Holy Ghost? or have denied entirely the baptism of the Holy Ghost, with the express declaration of the Word of God and the teachings of the Holy Spirit to the contrary notwithstanding?

It is so evident that baptism was administered on the day of Pentecost by an outpouring of the Spirit, that some immersionists are forced to admit it, but contend that the design of this baptism was to confer miraculous gifts, and ceased altogether with them. This shift would avail them but little, even if true, as the question would naturally recur, How or what way was the baptism of the Holy Ghost accomplished on the day of Pentecost or at any other time when given? Was it by pouring and shedding forth or by

dipping into the Holy Ghost? Verily by a pouring out. And if ever the baptism of the Holy Ghost at any time was by pouring, then is pouring valid in the fullest sense of the word, if we believe that John and our Saviour knew what baptism was or what the words which they used meant.

Surely the teachings of our Saviour and the example of the Holy Spirit of truth are better guides than the opinions of men or the authority of books, other than the pure Word of God, and until we are convinced that the Son of God knew not what he meant by the word baptize, or that the baptism of the Holy Ghost was other than a pouring, we shall feel safe in this matter. Nor do we believe the light of later ages more clear than that which inspired the holy apostles of God. "And as I began to speak, the Holy Ghost fell on them, as on us from the beginning (meaning the day of Pentecost). Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"—Acts xi. 15–17. This is the language of one of the apostles relative to the matter. No sooner did the Holy Ghost fall on the Gentiles at the house of Cornelius, as it had done on the apostles and people on the day of Pentecost, than Peter remembered the words of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. He recognized in this outpouring that precious baptism which he had received in fulfilment of the promise of the Saviour, and he bears testimony (Acts ii.) that if there was any immersion, as is contended, it was only in the sound which filled the house whilst the Holy Ghost was poured out on the people and not into the house.

As to the mode in which the three thousand were baptized on that memorable day we deem it unnecessary to tax the patience of the reader with a very lengthy argument, forasmuch as the history given by Luke of the whole transaction is very plain and easy of comprehension. This was the first time baptism was administered after the resurrection of

Christ and the giving of the commission by him to baptize all nations in the name of the Trinity—the first time that it was ever administered in the name of the Father, Son, and Holy Ghost. If it should, therefore, appear that baptism was not on this occasion given by dipping but in some other mode, then the right and scriptural mode of water baptism will well nigh be determined. The Word of God says that the disciples, the number being about one hundred and twenty, were with one accord in one place waiting for the promise made to them by their Lord, and suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where the disciples were sitting. The power of God was wonderfully displayed, and the news went out through Jerusalem, and the people came together and were pricked in their hearts and cried, Men and brethren, what must we do to be saved? while others mocked and said, These men are filled with new wine. But Peter preached and defended the work of God, and said this was that which was spoken by the prophet Joel, “And it shall come to pass in the last days, saith the Lord, I will pour out my Spirit upon all flesh,” etc.—Acts II. 16, 17. Here Peter recognizes an ancient prophecy and the fulfilment of an especial promise of God, and also the fulfilment of the promise of the Son, as he said, Ye shall be baptized with the Holy Ghost not many days hence. This was all at the same place, and in this place and on the same day there were added to the Church by baptism about three thousand souls. (See Acts II. 2, 41.) It is clearly manifest that these did not go off in search of founts and streams to be immersed, but were baptized by *pouring*, in like manner as Christ had baptized them with the Holy Spirit. Here, then, are two baptisms, the one with the Holy Ghost and the other with water, the latter being the representation of the former, and both poured upon the people. Baptists, for the purpose of proving that the three thousand on the day of Pentecost were immersed, have labored to show the possibility of such a thing; first, by the number and size of the pools about Jerusalem; and, second, by the number of administrators; third, the time allotted for the work; and, fourth,

the speed which each one might make in administration. We have heard of some immersionists who, in their great zeal for immersion, have administered this solemn and sacred ordinance and timed their speed, supposing that the apostles could make as great speed as themselves. All this must be to little purpose unless they prove that they went off to some suitable place for dipping. This, however, is contrary to the record of truth, which would not have been silent in a matter of such moment, if the views of immersionists be correct.

The baptism of the Ethiopian eunuch has been relied on by immersionists as very good and clear proof of immersion, forasmuch as it is said they went down into the water, both Philip and the eunuch, and that they came up out of the water; and they infer that Philip must have immersed him or there would have been no propriety in going into and coming out of the water. Let us examine this case with care, in connection with all the facts which relate it, and see how much it favors dipping. And, first, the eunuch was returning from Jerusalem, where he had been to worship God, and was there, as A. Clarke says, at the feast of the Jews, and being a proselyte to their religion, he was reading the scriptures of the Old Testament as he returned from the city. Second, the Spirit directed Philip to go near and join himself to the chariot of the eunuch, and when he went found he found him reading the fifty-third chapter of Isaiah (though not laid off in chapters at that time). Third, Philip began at the same scripture and preached unto him Jesus, and showed him the general tenor of the sacred writings; that Jesus was the Christ or Messiah, and that in his person, birth, life, passion, doctrines, death, and resurrection, the scriptures of the Old Testament were fulfilled. This was a gospel sermon and by it the eunuch was converted to Christianity. And, fourth, he described baptism. And as they went their way they came to a certain water, and the eunuch said, Here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. The arrangement being now made, and there being water there, the chariot was commanded to stand still, and

as a matter of consequence, both went down to the water, and Philip baptized him in the same mode which was practiced on the day of Pentecost, which we have shown was at the place at which they were converted, and by pouring. When and where did the eunuch learn that Christ required baptism of those who believed on his name? The most reasonable conclusion is that in reading the prophecy of Isaiah he had read where it is said of Christ, "that he shall sprinkle many nations," which sounds very much like the commission that he gave to his apostles to baptize all nations, for it is immediately connected, being the fifteenth verse of the preceding chapter, from which Philip took his text, so to call it, and if the eunuch had read this specific prophecy concerning Christ, and which must as certainly be fulfilled as any other scripture, how could he understand that it was to be fulfilled, either by an immersion into the Holy Ghost or into water? And again, we ask, how could Philip in preaching unto him Jesus, expound the sprinkling of many nations to signify either a dipping into the Spirit or into water? And yet it must be manifest that Philip did not pass by this important passage, one having so direct a connection with the gospel kingdom, but in explaining the prophecy, brought it to bear on the mind of the eunuch before his baptism. But, on the supposition that the eunuch never saw it and Philip made no mention of it, yet it is no less true of Christ that he shall sprinkle many nations with something. If with water, this establishes the mode of baptism; but if with the pure water of life, the outward ordinance must represent the spiritual baptism which Christ was to administer. In the similarity between "sprinkle many nations" and "he shall baptize you with the Holy Ghost and with fire," both referring to Christ, nothing can be more reasonable than to suppose that Philip in preaching Jesus Christ to the eunuch taught him concerning the ordinances of his Lord's house, and the expediency of water baptism does not prove that either the eunuch or Philip went under the water, but only into it, and then Philip baptized him, and they came up out of it; or they went down to it, and Philip baptized him and they came

from it, which is a fair translation of the text, as the learned inform us; for if the present reading of the passage proves that the eunuch went under it, it proves that Philip went under it also, for it includes both. But as no immersionists will affirm this, surely no one will find fault if we say that neither went under, but went to, and when Philip had baptized him, came up from the water.

We would remark in the close, if this account of baptism does not favor immersion, none does, as recorded in the New Testament, from the day of Pentecost to the time when Christian baptism was first administered, to the end of the book. See this account in the eighth chapter of Acts.

We shall next briefly notice the baptism of Paul, who, it seems, was not only baptized in a house, but at the time he received the ordinance was standing up, as is very manifest from the Word of God and from all the circumstances connected with his baptism. See Acts ix. 17, 18: "And Ananias went his way, and entered into the house; and putting his hands on him said, brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." We learn from the narrative given by the evangelist that Paul was in the house of one Judas, in the city of Damascus, when Ananias, at the command of the Lord, approached him and commanded him to arise and be baptized (Acts xxii. 16): "And now why tarriest thou? arise and be baptized." He obeyed without delay; arose, as the text says, and was baptized before he went out of the house or sat down; for we must conclude that the inspired writer having recorded the facts of his being in a house and standing up, would not have left out so material a portion of the history of the transaction as his going out and being dipped, if any such a thing had an existence in fact, but nothing of the kind is even hinted at in all the Bible, evidently because it never occurred. But an objector might say that it was possible for him to have been baptized by immersion in the house; to which we reply, Although it is possible, it is

not at all probable, forasmuch as the apostle was standing on his feet and could not have been dipped in that position (the Word of God being our guide), he neither sat down nor went out until he was baptized. The first thing mentioned after his baptism is that he ate and was strengthened. Now, as dipping is of so much more importance to Baptists than eating, why is *so important a fact left out*, whilst those of minor importance are faithfully recorded? In the history of Paul's baptism we have a Bible proof against immersion and in favor of a different mode, which is next to omnipotent. This man was a called minister, chosen of God, and sent more especially to the Gentiles; and God who sent him has for some wise purpose ordered both his conversion and baptism to be given in minute detail, which not only gives full satisfaction as to the mode of baptism, but the most incontrovertible proof in favor of the work of God's Spirit in the soul of man, for it is certain he was no Campbellite. "Christ (says he) sent me not to baptize, but to preach the gospel."—1 Cor. i. 17.

In the baptism at the house of Cornelius, we shall see that Peter entered into the house of Cornelius before he began to preach, and the evidence is clearly in favor that the whole service was conducted in the house, and that the converts on that occasion were, like Paul, baptized in the house. Acts x. 25: "And as Peter was coming in, Cornelius met him." Acts xi. 12: "And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house" (Cornelius', as the reading will show). Then it was while Peter was preaching the Holy Ghost fell on them, which greatly astonished those Jews who came with Peter (seeing the gift of the Holy Ghost poured out on the Gentiles). Then said Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." (See Acts x. 44-48.) Compare this with the baptism of Paul, and the plain inference is that the water was brought and they were baptized in like manner; as the Spirit was poured out on them, so did they receive the water.

The baptism of the jailer and his household at Phillippi leads to the same conclusion. The circumstances connected with this baptism preclude the possibility of immersion without doing the greatest injustice to truth and reason.

Paul and Silas were cast into prison by the jailer to keep them safely, who, having received such injunctions, cast them into the inner prison or dungeon, and made their feet fast in the stocks. At the hour of midnight, while these men of God were praying and praising the Most High, there was a great earthquake, which shook the prison, and every one's bands fell off, and the doors were opened, and the jailer awaking out of his sleep and seeing the prison doors open, drew out his sword and would have killed himself, supposing that the prisoners had fled, but Paul prevented this bloody deed by saying, We are here. Then the jailer called for a light and went in and fell down before Paul and Silas, and as the evangelist informs us brought them out; most evidently out of the inner prison, where he had cast them for safe keeping, but not out of the outer prison; this he had no right to do, forasmuch as the magistrates had put them in prison. But he had a right to take them out of the inner prison, where he himself had cast them, and bring them into the outer prison, where it seems the magistrates had first put them. There can be no good sense in speaking of an inner prison unless there was an outer or common prison connected therewith. It is, moreover, very manifest that there were more doors than one, and equally so that the jailer was sleeping in some part of the building, or how could he at the hour of midnight have been so alarmed at the shaking of the prison and at once have seen that the doors were opened? How reasonable to suppose that he lodged near, and immediately saw the open doors, and went into the inner prison and brought Paul and Silas into the place where the authorities had placed them? When he and his heard a short sermon, they washed the stripes of Paul and Silas, and were baptized the same hour, he and all his. No going off in search of streams for the purpose of dipping; nor would he who drew his sword with the intention of killing himself, have returned, having taken the prisoners beyond

the precincts of the prison; nor would those God-fearing men have led the jailer and his family off for the purpose of dipping, and thereby exposed them to the severity of the infuriated magistrates, and on the next day have acted with so much duplicity, for when the magistrates requested Paul and Silas to leave the prison in a private manner, they refused to leave until taken out by the same authorities which at first imprisoned them there. These circumstances must appear conclusive when we remember that one of these ministers who officiated on this occasion had himself been baptized in a house, standing, and could feel no interest in leading the jailer out of the prison-house near the hour of midnigt to dip him under the water.

PART III.

4. *The Authorized Subjects.*—The mode of baptism having been explained, we may proceed to consider its authorized subjects. That believers are proper subjects for baptism as they were of circumcision, is not disputed by any who believe in the propriety of this Christian ordinance. The question next to be considered is, whether the infant seed of believing parents are entitled to the blessings of the covenant of grace, and by the act of their parents to be dedicated and brought into covenant with God, *by the ordinance of baptism as they were* by the ordinance of circumcision.

That the covenant which God made with Abraham is the covenant of grace, including all the essentials of complete salvation, and is identified with the gospel plan as published by the authority of Jesus Christ, may be fairly demonstrated by comparing Gen. xii. 3, with Gal. iii. 8:—"And I will bless them that bless thee, and in thee shall all the families of the earth be blessed." The apostle Paul, quoting or referring to this promise made to Abraham, says: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations of the earth be blessed." Paul speaking of the promise made to Abraham, says, "God preached the gospel." The blessings then which God prom-

ised and covenanted to give to all families or nations of the earth, were gospel blessings; the blessings of the everlasting covenant—the covenant of grace formed upon the Lord Jesus Christ, as Paul clearly proves in the following words: “Now to Abraham and his seed were the promise made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.” Here, then, we are informed what the promise meant, and to whom, and through whom the gospel blessings were to flow.

The blessings which God promised to all nations will be readily recognized by all readers of the New Testament in the commission given by Christ to his first ministers, “Go ye unto all the world, and preach the gospel to every creature.” And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations. Here it will be seen that Christ, the promised seed of Abraham, in whom all the nations of the world were to be blessed; who being the great source of the covenant after having consummated the great work of man’s redemption, gave his commission to make good the promise of God, not only in similar language, but in extent the very same. The gospel tidings were to all the world, so were the blessings promised to Abraham to all nations, and surely all will see that the promise made to Abraham, and the gospel of the grace of God, published to the world by the authority of Jesus Christ, are in every essential the same plan of salvation. “And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee and thy seed after thee.” —Gen. xvii. 7.

By the declarations of Jehovah, the Abrahamic covenant is proven to be everlasting, and the blessing promised is rich, it is boundless. “I will be thy God, and the God of thy seed after thee.” Here then are riches and honor, and blessing, and glory, and the life that now is and that which is to come. Compare this passage of Scripture with Rev. xiv. 6:—“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred,

and tongue, and people." It must be manifest that the everlasting gospel borne by the swift flying angel to the nations of the earth, is identically the same as the everlasting covenant made with Abraham, and were it not that the anti-Pedo-Baptists have concluded that the promise or covenant that God made to Abraham was national, and only included temporal blessings—such as the land of Canaan, and national prosperity, we should close this part of the argument. But knowing as we do, that they have made attempts to do away and overthrow this blessed, everlasting covenant (which, if succeeded in, would shroud the world in sackcloth of gloom and misery), we shall add a few more thoughts. The anti-Pedo-Baptists in their attempts to do away with the Abrahamic covenant, have relied much on Heb. VIII., where the apostle, speaking of the Jewish rites and ceremonies, or the covenant of works, which God gave to the Israelites when he led them out of Egypt, says these things were shadows of good things to come, but not the things themselves, and were to be done away: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers when I took them out of the land of Egypt, etc., for this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and will write them in their hearts; and I will be to them a God, and they shall be to me a people." The old covenant to be done away is that which God made with Israel when he led them out of Egypt, and not the covenant which he made with Abraham; this everlasting covenant is ever new, being perfect. God finds no fault with it, for he said to Abraham, I will be thy God and the God of thy seed. This is verily what Paul says of the new covenant, I will be to them a God, and they shall be to me a people. The covenant of grace, or God's scheme of mercy, could not be done away because it was confirmed by two immutable things, in which it was impos-

sible for God to lie: 1st, the promise; 2d, the oath. For, says Paul, when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely blessing I will bless thee, etc. We may safely assert that all who believe in Christ are saved, according to the covenant or promise that God made with Abraham, which our Baptist brethren would do away. For further proof, see Gal. III. 27-29: "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." If Paul was correct and understood himself, our position is fully sustained. That the covenant of promise God made with Abraham is the covenant of grace, and embraces Christ and all the blessings of the everlasting gospel, and all the Lord's people are Abraham's seed and heirs according to the promise. The same promise was spoken of to Adam in the garden. God said the seed of the woman shall bruise the serpent's head. Christ is the promised seed, for he took not upon himself the nature of angels, but he took upon him the seed of Abraham, and was made of a woman—made under the law to redeem them that were under the law. So, then, we may trace this promise from the fall of man to Abraham, and from Abraham to Christ the promised seed, who bruised the serpent's head, and fully unfolded and published the promises or plan of redemption to the nations of the world. The wisdom of God is wonderfully displayed in the whole plan. Christ is the Alpha and Omega of this precious promise, and he who speaks lightly of it and denies it, speaks lightly of Christ, and denies the Lord Jesus and the entire plan of man's salvation.

That Abraham so understood it, is manifest from the Saviour's own words. He says, "Abraham rejoiced to see my day: and he saw it, and was glad."—John VIII. 56. He believed in the Saviour, and it was imputed unto him for righteousness, and he became the father of the faithful, and when we believe as he did, we become righteous in like

manner, and are the children of Abraham and heirs according to the same precious promise.

Having shown the identity of the Abrahamic covenant and the gospel plan, as published by the authority of Christ, we are prepared to take the next step, which is to show that circumcision, like baptism, had a spiritual signification, and was divinely appointed initiatory in the visible Church, under the Old Testament dispensation, and was both a sign and a seal of the benefits contained in the Abrahamic covenant. The great apostle of the Gentiles, who well understood the Jewish ritual, having been a strict Pharisee, and zealous of the law, shows with all clearness the nature and design of circumcision, and proves beyond all doubt that its signification was spiritual, and while it was outward in the flesh, it signified the circumcising and renewing of the heart by divine grace, and all to the honor and the praise of God. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. II. 28, 29. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. III. 3. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."—Col. II. 11. This connection of God's Word is too plain to need any comment, for it not only proves the scriptural import of circumcision, but points to the agent by which the heart is circumcised, even the Holy Spirit. Like water baptism, it points to the Spirit which circumcises, or baptizes the heart in regeneration. The first may be called a Jewish, and the latter a Christian circumcisor, or baptism in view of their significations. Our Baptist brethren have contended that only temporal things were meant, and connected with circumcision, and have too often sneered at the idea of a spiritual meaning. True, God promised to give to Abraham and his descendants the land of Canaan, where afterwards the temple stood, and the altar smoked, and the incense

burned, and where finally the Saviour was born, lived, suffered, died, and made good the promise of God to Abraham and his seed. And it will be worthy of remark that to the people of God, in all ages, belong the good things of earth, for they have the promise of the life that now is, and that which is to come, whether Paul or Apollus, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours, and ye are Christ's, and Christ is God's. And yet, notwithstanding all this earthly inheritance, Abraham, according to the promise of God, looked for better things, and Paul says, "By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."—Heb. xi. 9, 10. It is manifest, therefore, that Abraham looked higher than the land of Canaan for the fulfilment of the covenant. He looked for a heavenly country, and an eternal city, built upon the precious corner stone Christ. When God made the promise to Abraham, he then commanded, saying, "Thou shalt keep my covenant, therefore, thou and thy seed after thee, in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee: every man child shall be circumcised."

The command given to Abraham, shows at once that God was mindful of his offspring, and that the same privileges were alike granted to both parents and children, and it was as much the duty of Abraham to circumcise his infant seed, as it was to receive it himself, and whatever it was to him it was evidently designed to be to all. Paul informs us that Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all men that believe, though they be not circumcised, that righteousness might be imputed to them also. Circumcision was a seal of the righteousness of faith to Abraham, the father of the faithful, and at once it ratified and sealed the covenant in which all the families of the earth were to be blessed, and this covenant seal was ordained of God, in the most solemn manner,

to be administered to infants of the tenderest age, and was administered for nearly two thousand years in token of their relation to God's family, and their right to the privileges and benefits in the covenant of grace. It may be affirmed that if Abraham entered into covenant with God for himself, he did for his children, and if God had a visible Church on earth, Abraham was within its pale, and if he was, so were his children; for in all ages covenants with his people, from the beginning of the world, their infant children have been included, and truly and graciously so, in the one now under consideration. Who then will say that Abraham was not in a Church—the true Church, the Church of the living God? or that God had no Church on earth? Certainly, no one who believes in the being of a God and the authenticity of the Bible. All good people must believe, not only that he entered the material* Church of faith in the Son of God, but that he also entered the visible Church, by some divinely appointed initiatory, which ratified the membership of himself and his children, which must have been circumcision, as there was no other, and he received no other. It is, therefore, undeniably true, that children have equal rites and privileges in all God's gracious covenants, with their parents, and that ever since he has had a Church its door has been open for their reception, and no one has any right or authority from God to close that door against them. Grants once made by Jehovah continue until altered or repealed by himself. His works are all directed by infinite wisdom, and must be right; his promises were made to be fulfilled, and as God is faithful and true, none of his words will fall to the ground, and the grants which he made to Abraham and his seed, to the privileges and blessings of his Church and the covenant of grace, must continue until he repeals them.

Having shown, therefore, that the Abrahamic covenant is the covenant of grace, and that he who made the promises to Abraham and his infant seed, did most solemnly appoint, grant, and ordain, that by the rite of circumcision, he and his infant seed should enter into covenant with him, and enjoy the privileges of his Church—until it can be shown,

* Material Church—used in the sense of substantial, or the Latin *res*.

positively, that God has repealed and altered those grants, and taken those privileges from his people and their children, the cause of infant rites and privileges stands upon the eternal rock, and infant baptism and membership will have God's approbation and blessing. Has any such repeal ever been shown us? Never. The opposers of infant baptism would gladly have availed themselves of such testimony, could it have been found in the Word of God. They would gladly have saved themselves the labor and mortification of an abortive attempt to prove that the Abrahamic covenant was only temporal, and that circumcision had no spiritual signification, and was only connected with an earthly inheritance. This attempt and its utter failure but proves the badness of their irrational, unnatural, and unscriptural cause.

We shall next prove the essential unity of the Church of God, both under the Old and New Testament dispensations, and that whatever changes may have taken place in outward forms and ceremonies, God's Church in all its fundamental features, remain immutably the same.

The anti-Pedo-Baptists suppose that the Old Testament economy was done away, with all its covenants, and that a covenant of a different character altogether, has been introduced, and the New Testament Church differs from the Old, in all its essential features. But Christ taught the Jews a different doctrine, saying, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."—Matt. v. 17, 18. It is not the work of God to destroy his own works, or to do things so imperfectly as to have to do them over again; and if there was any medium or plan through which sinners could be saved, extending from Adam to the coming of Christ, and there certainly was, and it was devised in infinite wisdom, and was so perfect as to need no alterations or amendments, Christ was as manifestly the foundation and the life of that plan as of that of the New Testament, for he is the way, the truth, and the life. This is the stone which was set at nought of

you builders, which is become the head of the corner; neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. The God of the Old Testament Church is the God of the New, and it is not more certain that God is the same, than it is that the covenant of redemption is the same, and the Church of God essentially the same in all ages—the same Saviour; the same atoning blood; the same holy Sanctifier; the same immutable law; the same heaven, and the same divine medium through which to enter it. The wisdom of God has so ordained, that there is but one great mystical body or Church, frequently represented most beautifully as a building, a spiritual temple, the materials for which are collected from every nation, and kindred, and language, upon earth, both old and young, adults and infants, bond and free, Jews and Gentiles, patriarchs, prophets, apostles, and the Christians of this day, all fitly framed together, and resting firmly upon the same foundation, and that foundation is Jesus Christ the Lord. That this is the doctrine of the Bible, see Eph. ii. 18–22: “For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” And again, to make it manifest that the Gentiles are now called by the preaching of the gospel to participate in the blessings of the promise made to Abraham, see Eph. iii. 6: “That the Gentiles should be fellow-heirs, and of the same body, and partake of the same promise in Christ by the gospel.” Paul says this mystery was revealed by the Spirit; that the Gentiles should be fellow-heirs with the Jews or lineal descendants of Abraham, of the same blessed promise, and be united to the same body of which Christ is the head. There is one fold, and one great Shepherd. If any fact is susceptible of proof from the Word of God, it is

the *unity of the Church*. To contend that the old and the new are not the same essentially, or that God had no Church before Christ, or has had more than one Church, is to all intents and purposes at war with the Bible, as an impeachment of Jehovah's wisdom. For what was the old Church without Christ, the Holy Spirit, and saving grace? And the new without these would have no *soul*; with them, both would have a soul, which would constitute the same being, or Church of the only living and true God—the God of Abraham, of Isaac, and of Jacob.

Forasmuch, then, as God did once grant to infants the grace of his Church, and appoint the sign and the seal of this grace to be placed upon them, as well as upon adults, in token of their rites, and it being infallibly certain that these rites and privileges so granted have never been withdrawn, it is manifest that they are still to enjoy them, and are, by their parents, to be brought into the visible Church—the Church of Christ, and into covenant with God, by whatsoever sign and seal he may have appointed in the place of the first, which was circumcision, and as we know of no other divinely appointed initiatory but water baptism, infants ought to be baptized until God forbids it, or denies them the grace of which baptism is now a sign and a pledge, as circumcision was under the old dispensation.

In proof of the ecclesiastical identity of the Church, under both dispensations, we may introduce that very decisive passage in the eleventh chapter of the Epistle to the Romans, in which the apostle, speaking of the Church of God, holds it forth under the emblem of an olive tree, and says: “For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they

were broken off, and thou standest by faith. Be not high minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?"

That the apostle is here speaking of the Old Testament Church, under the emblem of a good olive tree, must be manifest to all who have any knowledge of the sacred oracles of God. From this good olive tree some of the natural branches, the Jews, were broken off; but the root remains the same in all its fatness, and the Gentiles who are wild by nature, are grafted into the same olive tree from which the natural branches were broken off, and with them the naturel branches are made partakers of the fatness of the good olive tree. Then it will be seen that the Gentiles, who are called by the gospel of Christ into the New Testament Church, are, according to Paul's showing, in the same Church, from which the disobedient Jews were excided. And the same apostle informs us that the natural branches, if they continue not in unbelief, shall be grafted into their own olive tree—into the identical tree from which they were broken off, and that Jews and Gentiles will all be in one Church, and be partakers together of the root and fatness of the same good olive tree. But if the Old Testament Church is not the true Church of God, and the same with the new, surely the Gentiles were not in it, for they were in the true Church—the New Testament Church. And Paul, when he says that the Gentiles were grafted into the same olive tree from which the Jews were excided, could not have understood himself, for if he did, and certainly none will dispute it, then the Gentiles who were in the New Testament Church, were verily in the old Church, and when the Jews believe in

Christ and come into the New Testament Church, as they evidently will, they will only be grafted into the same good olive tree or Church, in the pale of which their ancestors once lived. And we feel warranted in saying that they will not be in a different Church from all other Christians, but in the same, and will, with their infant seed, enjoy all the blessings and privileges which God promised to Abraham, to Isaac, and to Jacob, and will not find it, as the opposers to infant baptism say, the old rites abolished, and infant rites and privileges abrogated and taken away, but still continued to them and to their children, as it was on the day of pentecost. We deem it unnecessary to offer any other arguments to show that baptism has the place of circumcision, and has been appointed in the stead thereof. Forasmuch as we have seen that the covenant of grace is the same, and the Church the same—*essentially the same in all places and all ages*; and that circumcision had a spiritual signification, was the divinely appointed initiatory, and was both a sign and a seal of the benefit of the covenant of grace, both to adults and infants, it follows, as a matter of course, that as circumcision has been taken away, baptism must have been appointed in its place, or the Church of God has been without any such initiatory and sealing ordinance ever since the discontinuance of circumcision, as there is no other now known in the Church of Christ, that answers the purpose before named, but water baptism. God who appointed the former, had the right to remove it. He did so, and appointed water baptism in its stead, without making the least changes in the essentials of the Church, or in any degree repealing those rites and privileges granted to his people and their children. Finding, then, that the Church is the same identical Church, we are prepared to prove from the Word of God that infants were, by the most solemn grant and appointment of God, brought into covenant with him in this very Church—this New Testament Church, forasmuch as they are the same. Our Baptist brethren require of us to show a positive command from God to baptize infants. If baptism has come in the room of circumcision, as has been proven, then the command once given, and

never having been repealed, remains in full force, and has the very same bearing in favor of baptizing children that it had in favor of circumcising them. Moreover, if the Great Head of the Church had not designed that children should be baptized, he would have told his people that they were not to be brought into the Church any more. But not so—the reverse being true; indeed the entire New Testament favors their reception into the Church by the ordinance of baptism. The gospel commission given by Christ, is fully as much in favor of children as of adults, for while neither are mentioned, all are evidently included—males, females, and infants. Christ died for all; there was grace for all, and the commission was to preach the gospel of the grace of God to all, and to baptize all—all manifestly for whom there was grace. If there was no grace for infants, then it would seem they should not have the sign and seal of grace. But if they were included in the provisions of the gospel as truly as adults, and the commission given cannot be fairly understood in any other way, why baptize women, when it has not been commanded in so many words? or why invite them to the Lord's supper, if we are to look for some special command in each division of the human race? By this commission, all nations, all classes of every individual nation, whether male or female, adults or infants, Jews or Gentiles, none are to be rejected—none can be rejected while the commission remains as it now is, without a direct violation of the command of Christ. Moreover, the commission called the gospel commission, fully develops the promise which God made to Abraham, in which infants were as manifestly included as adults, and no one has ever been able to show to the contrary. Then let it be remembered that infants were included in this identical scheme of mercy—received the same outward token of God's favor and blessing with their parents. But this privilege and blessing, whatever it was, was to all nations; and it will be seen that Christ, in giving his commission, takes all the nations of the earth, like the promise made to Abraham, and in much the same words, and in all this he did the Father's will, made good his promise to Abraham and to all nations under

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heaven. Let it be conceded, then, that the gospel was to be preached to all nations (and no one will deny it), then the command is to baptize all nations, which are invariably made up of males and females, adults and infants, and we maintain that the command is as positive to baptize as it is to preach good tidings to all, and as much in favor of baptizing women as men, and infants as adults, for while none of either class are specially named, it is incontrovertibly true that all are meant by the words *all nations*. This opinion is fully borne out by the preaching of Peter on the day of pentecost, when he says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Peter, it will be seen, not only instructs the adults who were personally guilty, to repent of their sins, but commands them to be baptized in the name of the Lord, and he urges it from the weighty consideration that the promise was unto them and their children. Here it will be seen that their children were as much interested in the promise which the apostle holds forth as the great motive to influence them to be baptized, as themselves, and if this was a good reason for baptizing them, it must be equally so for baptizing their children. The apostle must here be urging the baptizing of all who were interested in the promise, or why bring in children in this place, when speaking of baptism? Can any one suppose that the apostle would say to those Jews that they ought to be baptized because the promise was as much to their children as to themselves, and urge this as a motive? Does not the reasoning of this man of God go fully to say that if they had a right to be baptized because of their interest in the promise, so had their children equally as good a right, being equal with themselves in the promise, and that all, every one who had an interest in the promise, should be baptized? A very powerful argument indeed, why any one, or all of them should be baptized, if the promise spoken of was gracious in its character, or the promise which God made to Abraham and to his seed.

Infants were circumcised for nearly two thousand years, in token of their interest in God's promise of grace to them, and for that reason if no other, they should receive baptism, which has come in the room of circumcision, the promise and the privileges and the Church being the same now that it was then, and Peter manifestly alludes to this very promise in his argument. The Baptist brethren have objected to the baptizing of infants on the ground that they cannot be taught, nor can they repent. The same objection, if it has any weight, stands equally against circumcising infants, for all who are acquainted with the Bible know that God taught Abraham, and all the adult Jews were taught or instructed before they were circumcised and promised submission to the will of heaven. But this teaching was always to adults, and no Jew ever thought of denying infants the rite of circumcision because they could not be taught, for they understood the teachings to refer to parents, and that they were to have their children circumcised, for so did God teach and command them. And Peter took the same course on the day of pentecost with the adult Jews—he taught them what God had done for them and for their children, and what he would have them do for themselves and for their children, for the promise is to you all, therefore be baptized every one of you in the name of the Lord Jesus. Again, the opposers of infant baptism, aware of the force of the apostle's reasoning, that if the promise alluded to is the Abrahamic, which did as truly include children as adults, and secured to them the same token or sign and seal to all the privileges and blessings of that covenant, have endeavored to evade its force by alleging that Peter referred to the gift of the Holy Ghost and not to the Abrahamic covenant. But if that were even true, that Peter meant the blessed influence and the outpouring of the Holy Ghost, this hypothesis would afford their cause no relief. First. From the fact that the influences and sanctifying power of the Holy Ghost, are given through the medium of the identical promise and the promised seed which is Christ, as we have before seen. And Second. Because this divine outpouring of the Spirit is represented by water baptism, and would prove at once that it

was promised to children, and that they should not only be baptized, but that it should be by pouring water upon them in like manner as the gift is poured. And in the third place, be the promise what it may, it evidently constituted the very life of the apostle's argument to prove that all those who were alike interested in it, should be baptized. In short, the anti-Pedo-Baptist cause will find no aid from the text whatever, nor from any other in all the Bible. All unprejudiced Bible readers will manifestly see that the promise mentioned by Peter was not to be understood of any single grace, but of all the graces and blessings which God had promised to Abraham, and through him or his seed (Christ) to mankind—all that are afar off, even as many as the Lord our God shall call; and that all the objections to infant baptism, from first to last, amount to a mere bubble. But that which places infant rites and privileges in the clearest light is the language of Christ, concerning them and his marvelous kindness towards them, which can be reconciled with no other doctrine than that for which we plead. See Mark x. 13-16: "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." And the evangelist Luke says infants. That these were small children cannot be doubted for a moment, for Christ took them in his arms and blessed them. His language is strange and implies much. Suffer, says he, little children to come unto me, and forbid them not: for of such is the kingdom of God (or the Church). Christ shows clearly that they had a right to come unto him, forasmuch as they were by the appointment of God, members of the kingdom of God, and that they were not to be hindered. God made the grant and opened the door of the kingdom or Church, and Jesus Christ his Son, knowing it never has been revoked, opened wide his arms and

received them, and asserted their right. Who, then, of all God's ministers and people, hearing such words from the Son of God concerning infants, will deny their right to come into the arms of the Saviour, the head and the life of the Church, knowing at the same time that it was so in the same Church in former days, and that Christ was there, and received them with the same merciful design? The language of Mark and Luke shows most clearly that Christ not only received little children, but would have them received in his own name by the ministers of the Church, ministering in his name. "And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."—Mark ix. 36, 37. And Luke has it "this child"—"whosoever shall receive this child in my name, receiveth me: and whosoever receiveth me, receiveth him that sent me," etc.—Luke ix. 48. Children, therefore, have a right to come into the kingdom. Christ clearly taught they should be received in his name, and that all who received little children, receive both him and the Father. If children had never before been the object of God's tender care, and been received into the Church of God, then might this receiving them in the name of the Lord, be misconstrued, and men opposed to infant baptism might talk of adults with a child-like disposition as being the persons alluded to, and to be received into the kingdom in the name of the Lord. But the fact of infant membership in the Church of God, ever since God has had a Church on earth, and the manner of reception is written in the Bible in God's own words—in words which are plain and will be understood, and God will never suffer them to be blotted out. The scheme was conceived in the Divine Mind, engraven not only on the palms of both Jehovah's hands, but in the Saviour's tender and benevolent soul, and was expressed by his outstretched arms and his gracious words never to be forgotten, "*Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.*" Into the kingdom they must come by whatever rite God has

appointed. When circumcision was the proper initiatory, they were brought into the Church of God by that rite; but since baptism has been appointed in its room, bring them into the kingdom by baptism. But if it should be said that the kingdom spoken of is not the Church, but the kingdom of glory, and that infants are to be received into glory, this evasion makes the matter no better on the side of the anti-Pedo-Baptists, for the good reason that God never suffered any one to enter the kingdom of glory who is unfit for the Church militant. Nor will he deny any one a place in the Church who is fit for heaven. It must be manifest, however, that ministers have but little to do in the way of receiving children in the name of the Lord, into the kingdom of glory. If therefore they receive them, it must be in their own proper field of labor, and most certainly by baptism, that being the appointment of heaven both in the case of adults and infants. Then all receive the kingdom, or come into the visible Church in the same way. Our Lord says, whosoever shall not receive the kingdom of heaven as a little child (that is, as a little child receives it), he shall not enter therein. But if little children do not receive the kingdom nor come into it, then verily to receive the kingdom as a little child, is not to receive it at all, nor come into it. But if little children do receive it and come into it by Christian baptism, then all who would come into the visible kingdom must come in at the same door in like manner as do children.

But as all Christians who are free from the bewildering and misleading influence of prejudice, must see that the Lord Jesus, when he took little children in his arms and blessed them, and said of such is the kingdom of God or heaven, intended to show that they were to him dear, and to be brought into his fold or Church, it would, we might suppose, be sufficiently clear to all, that they should be baptized and received in the ordinary way, there being but one visible mode of receiving members into the Church, and but one broad command which extends to all of every nation, age, or sex, and no one has a right to deny them baptism when the Lord says that the kingdom of heaven is theirs.

This is plain and cannot be misunderstood, and all the objections and shifts which have been made by the opposition, has more of the appearance of an attempt to cover over and conceal the truth than an humble effort to know and to do the Lord's will. This opinion will be fully sustained from their whole course in relation to infants and their rights and privileges in God's Church, and the little regard which they have manifested towards his most wise and gracious dealings with them, as well as his positive enactments in their favor from the first, which have never been altered, nor have they been able to show the coloring of evidence to the contrary. But all their arguments are against both the old and new dispensations of the Church, and are emphatically condemned by the Old and New Testaments, and the practice of God's ministers in every age. When we speak, therefore, of households or families which were baptized by the first ministers of Jesus Christ, we speak intelligibly of what has already been the order of God's house. If it were a new thing and a thing unknown before for believing adults and their infant seed to be taken into covenant with God, and Christ had said nothing concerning infants and their right to the kingdom, then might the anti-Pedo-Baptists object to infant baptism, with some degree of plausibility, and labor to show that there were no infants in all the families said to have been baptized by the apostles and their successors: but so long as these facts are known, and the Bible remains to teach and to guide mankind, infant rights will continue to be recognized by a large majority of the Christian Church, and its advocates will stand upon an eternal rock from which they never can be moved. We may notice first, the case of Lydia and her household, in proof of the apostolic practice of baptizing minors. "And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she brought us," etc.—Acts xvi. 14, 15. Here it will be seen that the Lord opened Lydia's heart, that she attended unto the word of the Lord, and was baptized, and her household. That her

household consisted of persons either adults or minors, cannot be disputed, who were as certainly baptized as she was, and whether they were her children or not, it effects not the argument in the least, as they were manifestly under her control and guardian care, and were, according to the narrative, given to the Lord in baptism, by her who was the only one of the number who believed in the Lord, or whose heart, in the language of the text, the Lord opened. This woman is spoken of as a believer and faithful worshipper of God, but nothing of the kind is said of her household—no intimation that there was one believer among them. Strange, indeed, if her household were a household of believing adults, to speak definitely of her faith and of what the Lord had done for her, and say nothing of what he had done for any of the family, when faith, in order to adult baptism, is so important. Yet notwithstanding all this, zealous anti-Pedo-Baptists can believe that Lydia's household was a household of believing adults, when the Word of God not only does not favor it, but goes to condemn it, for the language used in the case is such as can only comport with the sentiment that she was the only believer in the family at the time, and that they, being minors, were baptized on the faith of their parent. How often do we see similar records made by the advocates of infant baptism, when the head or heads of families believe in the Lord Jesus Christ? It is said that he and his wife believed and were baptized, and their household or family. But who ever heard of a Baptist saying that he or she believed, and I baptized that one and the household, without saying any thing of the conversion of any other member of the family? No one, unless said through policy in modern days. The only proof which anti-Pedo-Baptists have introduced to show that Lydia's household was a household of believers, is such as proves their cause to be ruined for the want of proof from the Word of God. See it in the last verse of the chapter last named: "And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed." These brethren, they suppose, were the household of Lydia, and

thousands looked on this as a wonderful discovery, and are fully satisfied with it, remote and feeble as it is. For the same kind of language is not used here as in the case of baptism, which was household or family, but here it is brethren—when they (Paul and Silas) had seen the brethren, and comforted them, etc. Who these brethren were, we are not informed. The only evidence we have to identify the persons whom Paul and Silas met at the house of Lydia is, that Timotheus and Luke, the writer of the Acts, came with them to Philippi, and were all together on the Sabbath, when Paul preached to Lydia and those who were with her, at which time she invited them to her house, and they went; for Luke says, “she constrained us,” from which we may fairly infer that they all made her house their home while in Philippi, and when Paul and Silas were released from prison, they went immediately to the house of Lydia again, where they saw those brethren, Timotheus and Luke, and perhaps others, and comforted them by relating what God had done for them, and departed.

The jailer and his were also baptized, and Paul speaks of having baptized the household of Stephanus, which goes to corroborate the same thing, and leads our minds to the conclusion that infants were baptized by the apostles, or why mention so repeatedly household baptism, and in such language as will admit of no other fair inference than that there were minors in those households yet under the control of the heads of those families which were baptized with their parents as truly as Abraham’s sons were circumcised with him, and under his control and parental supervision, and were brought into the arms of Jesus, the divine head of the Church, in obedience to his command, when he said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God? But if it could be fairly shown that there were no minors in any of those families mentioned in the New Testament, this could not and would not effect in the least degree the right of infants to baptism and membership in the visible Church and their interest in the covenant of grace, for what God has done in this respect has been well done, never, never to be changed in the least

essential shade. God could as soon change and cease to be as to alter the covenant of grace, in which children are included, which was established by two immutable things, in which it was impossible for God to lie, viz., the promise and the oath of Jehovah, which Peter says is to you and to your children and all that are afar off, even as many as the Lord our God shall call. The promise being unto them as well as unto adults, the kingdom of heaven is theirs, and they have Jehovah's grant to come into it by baptism as certainly as adults, and all the winds and storms of this world cannot shake infant rights and privileges, for they are founded upon a rock—the same immutable rock, the rock upon which Christ told Peter he would build his Church and the gates of hell should not prevail against it. And we do maintain that all parents are most solemnly bound by all that is sacred and precious in the everlasting and immutable covenant and the stipulations of the covenant, to bring their infant seed to the Son of God, and dedicate them to him who has said, I will be thy God and the God of thy seed. And all God's called and sent ministers are bound from the same solemn considerations, as well as from their highly responsible station as ministers of Jesus Christ, to receive them into the kingdom in the name of the Lord.

All heads of families should be worshipers of God and members of the Church of God, and as he has made it their duty and privilege, they should bring their children into the fold of the great Shepherd and Bishop of souls, and in full confidence commit them to the care of him who hath promised to be their God, whose arms of unchangeable love will be thrown around them and whose tender care will be over them; and all truly pious parents who give their little ones to God, and instruct them in the knowledge of divine things, and who pray with and for them at all times, and set a godly example before them, may expect sooner or later to witness the displays of God's power and goodness in the conviction and conversion of their children. For as no truth can be more consoling to the heart of the tender parent, there is none more fully demonstrated than that Jehovah's broad seal of approbation hath been placed upon the early dedica-

tion and the wise and religious training of children; and instead of the absurd notion that infant baptism has corrupted the Church of the living God and had a thousand evil tendencies, it has been owned and blessed of the Head of the Church in all ages, who mercifully provided salvation for infants and ordained their rights and privileges. And although baptism gives no qualification for heaven, yet this outward sign and seal is to remind religious parents of what God has done and has promised to do for them and their children when they do with and for them as he has appointed. As stood the brilliant star in the East to guide the eastern sages to the babe of Bethlehem, so let the light and the life of all parents lead their offspring to the same blessed Saviour, whose arms are always ready to receive them.

In what families has God revived his work mostly, and at tender ages converted the inmates? And from what families have the greatest number of the most talented, heavenly-minded, and useful ministers of the gospel been sent forth into the great harvest-field? And from whose ranks have the opposers to infant rights and privileges recruited? Most manifestly from Pede-Baptist families and the fruits of their labors, the truth of which is well attested by the experience of many ages, the archives of the Church, and the annals of the world. In the beginning of the present century, when God poured his influence down and revived his work so wonderfully, children who had been early dedicated to God—children of the covenant were the subjects of that glorious work of the Lord; and according to a fair calculation, at the present day nine-tenths of all who are savingly converted to God are those who were baptized in infancy, and whose infant lips were taught by godly parents to lisp the name of Jesus and to speak of his salvation, and thousands of parents will rejoice in eternity that they gave their children to God in baptism and reared them in his fear.

LECTURE XXVI.—BAPTISM OF THE HOLY GHOST.

THE Bible being a revelation from God to the human race, including both Jews and Gentiles, should be properly appreciated and esteemed by all on account of its Author, the doctrines it reveals, and its blessed influence upon the world. It becomes the duty of all as well as their interest to read and study that holy book, in order that its precious doctrines may be understood and have their intended influence upon the hearts and lives of the family of man. That many have come to hasty conclusions with regard to religious truth, never having closely, honestly, and prayerfully studied the sacred oracles; and that others have been more tenacious of sectarian dogmas than zealous for the truth of Heaven, and have bewildered and misled thousands, must be manifest to to all in the least acquainted with the history of the world. All doctrines taught in the Bible are alike true, yet all are not alike essential—one truth may be above another, yet none should be set aside. All are profitable for doctrine, etc.,* and should be well understood and properly applied by the ministers of the Lord Jesus Christ to the hearts and consciences of their hearers. But let no one suppose because Christ hath instituted water baptism that regeneration is not necessary, nor that both are alike essential to the salvation of the soul, or that they mean the same thing. Water baptism is right and should be attended to in obedience to the command of the great Head of the Church, but to teach that this will renovate and cleanse the soul from moral pollution, and that the receiving of the Holy Ghost or spiritual baptism is not necessary and essential is void of truth. But

* 2 Tim. iii. 16.

few Christians, well instructed in the doctrines of the Cross, will deny that Christ instituted water baptism to be perpetual in the Church, and to be administered in the name of the Father, the Son, and the Holy Ghost, until this dispensation shall end. They believe it because the mouth of the Lord hath spoken it, saying, "Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost." In the same holy book it stands recorded, with equal clearness and emphasis, that ye shall be baptized with the Holy Ghost, for John said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."—Matt. III. 11. "He that sent me to baptize you with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."—John I. 33. In these and many other passages of Scripture, the baptism of the Holy Ghost is fully taught, and Christ, the Lord from heaven, declared to be the administrator. Nothing can be more plain than that this baptism is spiritual, saving, and essential, and as far superior to water baptism as the substance is to the shadow, or the Saviour was to John or any other man. The one was with water, the other with the Holy Ghost and with fire; the one upon the body, the other in the soul; the one in obedience to the command of God, the other is never administered by man, but always by the Lord from heaven. And, moreover, men may fail to administer water baptism, but Christ will not fail to administer the baptism of the Holy Ghost in accordance with his proposed plan. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes," etc.—Ezek. xxxvi. 25–27. "So shall he sprinkle many nations."—Isa. lII. 15. "He shall baptize you with the Holy Ghost." Will it be said

that these scriptures could not allude to the same thing called baptism of the Holy Ghost, because sprinkle is the term used, and sprinkling is no baptism? To which it is replied that the Lord from heaven was evidently the sprinkler, and a new heart, a new man, a regenerated man, with the Spirit of the Lord in him, the result of the sprinkling spoken of, and the word was such as the Lord saw proper to use when speaking of his own work, the agent employed in it, and the work to be accomplished. They were to be sprinkled from an evil conscience (Heb. x. 22), and to be made holy by the sprinkling. It will come in place here to prove that the Holy Ghost washes and sanctifies the unclean and makes them holy, and yet there is but one sanctifier—the Holy Ghost and the one Lord Jesus, through whom and in whose name this saving work is ever done. 1 Cor. vi. 11: “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” This is truly regeneration, and the agent is the Spirit of our God. Christ said to Peter, “If I wash thee not, then thou hast no part with me.”—John XIII. 8. With what would the Saviour wash a man’s soul? Not with material water, but with the grace of God or the water of life; with clean water, savingly applied by the Holy Ghost, for unless a man is thus washed he cannot see the kingdom of God or enter there. See John III. 5: “Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.” For the purpose of placing this matter in a light so clear as not to admit of any controversy, see Titus III. 5, 6: “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.” This washing saves, it regenerates and renews, and the mode of operation is a shedding upon through the Lord Jesus Christ. Washing is the true meaning of the word baptize, in whatever way the work may be performed. And now we shall attempt to prove that the same work of grace in the soul, said to be accomplished by sprinkling and washing, etc., is called by the name of

baptism, the baptism of the Spirit or Holy Ghost, and that same Lord is the administrator of it; and although the attempt may be made to show that the only purpose to be accomplished by the baptism of the Holy Ghost was to confer miraculous gifts, we shall be able, with the Divine blessing, to redeem our promise, and prove that one great gift conferred by the baptism of the Holy Spirit is regeneration or holiness of heart and union with Christ and his people. See 1 Cor. XII. 13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit." Here the apostle is speaking of the whole Christian body or Church, whether Jews or Gentiles, bond or free, and affirms that they were united together by baptism, not water baptism, but the baptism of the Spirit, which dwelt in them as an holy temple. Again, it is said that Christians are all baptized into Christ. Gal. III. 27-29; "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This baptism is administered to all the family of God and to every heir of heaven, and cannot be water baptism, though an immersionist were to be judge; for many are most evidently joined to this body who never received water baptism in any way, and will be found united with Christ in the great day when he shall come to make up his *jewels*. Then as all who belong to this body, whether Jews or Gentiles, are made such by baptism, it must be spiritual and saving baptism, administered by the Son of God, who alone baptizes with the Holy Ghost, and never faileth to wash all who have part with him, as before named. As the body is one and hath many members, and all these members have been baptized into this one body by one Spirit, we may say, in the language of the apostle to the Ephesians (IV. 4-6), "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you

all." Forasmuch, then, as the entire body is built up by the baptism of the Spirit of God, and that only, it must be the one true and saving baptism. Water baptism has its proper place—an outward sign, and nothing more than an outward sign of the one true and saving baptism. None are saved by mere water baptism; all are saved by being united to the body, and this is done by the Spirit, as we have proven. For further proof, see Eph. II. 19–22: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye are also builded together for an habitation of God through the Spirit." All candid persons will see that the Apostle Paul not only understood the Church of God to be one household or family, though composed of different nations, but that they were builders upon the same foundation, and that by the same eternal Spirit, who claims this body, so united, for his own habitation or temple in which he dwells. Forasmuch, then, as this is the work of the Spirit, and is regeneration, or the new birth of which Paul is speaking, which all must experience in order to membership in the spiritual body and union to Christ, the living head, we may safely affirm that this work of the Spirit is the baptism of the Spirit or Holy Ghost, for the same work is ascribed to this baptism. As none will dare to say that Paul contradicted himself or taught opposite doctrines when he says emphatically, "for by one Spirit have we all been baptized into one body;" and if he, under the infallible influence of the Spirit of God, calls that baptism which builds up the mystical body, who but an infidel can deny or doubt its correctness? And it will avail nothing for an objector to say that miraculous gifts followed this kind of baptism, for surely the entire body of Christians, Jews and Gentiles, male and female, bond and free, did not receive these gifts, though they received the gift of the Holy Ghost. Nor can it in truth be said that the baptism of the Holy

Ghost ceased with the apostles, for the very good reason that such notions would not only oppose the increase and growth of the body since those days, but, moreover, would be a very rash contradiction of St. Paul, and it will and must be seen that he takes in all and leaves out no part of the body or Church of Christ from the beginning to the end of time, and says the same thing of each individual member that he does of the whole united body; that all were baptized into it by one Spirit, and were all made to drink into one Spirit, were filled with one Spirit, even the Spirit of the Lord; for if any man have not the Spirit of Christ, he is none of his. How appropriate, therefore, is the saying of Paul: "There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism." Although some immersionists admit that there are some good people who have not been baptized (immersed, as they say), that will finally be saved, and at the same time deny the baptism of the Holy Ghost.—All such persons must, of course, be saved without either baptism, water baptism or the baptism of the Holy Spirit. Here let me ask, how they can be saved without belonging to the body, and how can they belong to the body without either water baptism or the baptism of the Holy Ghost? How absurd! for according to their dogmas, they have not been baptized with water, and there is no baptism of the Holy Ghost in these days, and of course they have not received that which is not. This is truly a dilemma with immersionists who deny spiritual baptism and contend that the one baptism by which all are baptized into one body is immersion in water. See, then, the conclusion which we must come to from this hypothesis, that if saved at all, all who are not immersed must be saved out of the body, having no connection whatever with it, and consequently not one with Christ, the head of the body; or that all who are not immersed, of every country and every age, infants as well as adults, must be forever lost, not being united to Christ, the way, the truth, and the life. But when hard pressed, I have honest doubts whether any immersionist will attempt to maintain either the one or the other: first, that any can be saved who are not of the body of Christ, or,

second, that all will be damned, irrespective of age or sex, who are not immersed; and if so, our position is granted without further effort, and we are left in the quiet possession of all we contend for, which is the following: First, that none can be saved who belong not to the body; second, that all who belong to the body are baptized into it, as Paul says, by one Spirit, etc.; and, third, that this baptism is one and the same to all and in all, whether they have been dipped or sprinkled, whether adults or infants dying in infancy.

If, however, the baptism of the Holy Ghost can be established from the immutable Word of God to be essential to salvation, then Campbellism lives no more, and the long and warm controversy with immersionists ends. For it must be manifest to all that there is, and of consequence must be, some analogy between the baptism of the Holy Spirit and that of water, in the mode of application, and that we are not under a misapprehension when we say that immersionists seem to be aware of this fact. We beg leave to call the attention of the reader to their translations of the Bible and to their written sermons on baptism, in all of which they labor to prove an immersion into the Spirit wherever spiritual baptism occurs in the Bible, notwithstanding their notions of miraculous gifts, etc. In every instance where the word baptize occurs, whether the reference is to water or the Holy Spirit, we are told that it should be immerse, immersed, etc.—immersed into the water, immersed into the Holy Ghost, immersed into the fire—and that nothing but immersion is baptism. But when we ask, Why this hard struggle to prove an immersion into the Holy Ghost? is it not manifest to all that, in part at least, it is for the purpose of gathering some support to their cause by showing the analogy between the two baptisms? And were it possible to do this and prove an immersion into the Holy Ghost, is it not manifest we should no more hear them deny this holy baptism? But I ask again, How was this baptism given in the days of the apostles? Was it by immersion, or by pouring, or shedding forth? If by immersion, when and where was it, and who were immersed? Surely not the disciples on the day of Pentecost. They were baptized with the Holy Ghost, but they

were not immersed. The Spirit was poured out, not into the house, as some suppose, but into the disciples, and they were all filled with the Holy Ghost. Acts ii. 2-4: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost," etc. Christ directed the disciples to wait at Jerusalem for the promise of the Father, saying, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—Acts i. 5. Accordingly, on the day of Pentecost this promise was fulfilled, and the people were as evidently baptized with the Holy Ghost as that Christ uttered the words or John ever baptized with water. And what was the mode of operation? Was it a coming down, an outpouring, or an immersion? Certainly it was not an immersion. Peter says, "This is that which was spoken by the prophet Joel: And it shall come to pass, . . . saith God, I will pour out my Spirit upon all flesh."—Acts ii. 16, 17. The same apostle informs us that it was an outpouring, both on the day of Pentecost and also at the house of Cornelius, and that it was baptism at both places and a fulfilment of the words of the Lord. See Acts x. 44, 45, and xi. 15, 16: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." . . . "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." In all this we can see nothing that bears the remotest resemblance to immersion, and yet we are compelled to believe that the people spoken of were baptized with the Holy Ghost, and that it was a falling upon or pouring out, or cantradiet God and deny the truth of his Word. If one single passage of scripture could be found in all the Bible to favor in the least the idea that any one was ever over-

whelmed or immersed in the Spirit, it might show some coloring of reason why immersionists believe and teach the doctrine, and it might in part save their new translation from utter contempt and their cause from ruin. But when it is well known by all who have read the Bible with care and attention, that no such passage exists in the holy book; and yet they believe and teach an immersion into the Holy Ghost, and will take hold of God's holy book and so translate its sacred pages as to make it speak a language which it never did speak, and what is still worse, a sentiment in direct opposition to reason, revelation, and the whole sense of the Bible. Is it not strange and unaccountable in a Christian people? And is it not true that the cause must be bad and the sentiment false and rotten which requires such desperate means to defend it? But we are told that the translation must and will come. Well, if it must and will come, we would only say that the immutable and infallible Spirit is already here, as well as the book of his own diction, and no marvel if their immersion into the Holy Ghost should have to kick against the pricks and meet a just doom; for we feel warranted in believing that he who speaks so repeatedly of outpourings, etc., and never of dippings into the Spirit, will not acknowledge the authorship of such *dogmas*. The only proof on which the advocates of this opinion rely with confidence is that the word baptize means always to immerse, and it must be so, and it is so, thus begging the question in the absence of all truth and proof; and when called upon for the law and the testimony, we are referred to the transaction on the memorable day of Pentecost as an instance of immersion into the Holy Ghost, and many of their learned *ones* teach that the Spirit filled the house and that the disciples were immersed in him, and thousands believe it without ever reading for themselves, when a bare reference to the text would show that it was the sound which filled the house and not the Holy Ghost. But suppose the Holy Spirit had filled the house by being poured out, would an immersionist receive this for baptism? If so, why not receive the like in the case of water baptism? But not so. Should a Pedit-Baptist pour water upon a subject until he were over-

whelmed and soaked thoroughly, no rigid advocate for immersion would admit or receive it for good baptism; nor would it be received if done by one of their own faith and order, and the reason is very obvious—the objection is to the mode in which the thing is done. The subject was well soaked but the action was by pouring instead of plunging, yet the same people would prove an immersion into the Spirit by pouring if they could. If, on the other hand, it should be admitted that the baptism is good and valid, provided the subject is well soaked (though by pouring), then we sprinklers, as we are sometimes called, are very good immersionists, provided we pour on a sufficient quantity. The key being thus given up, the controversy ends.

As we have stated and endeavored to prove that even immersionists believe that there is some analogy between the two baptisms, which is clearly demonstrated by their arguments in favor of immersion into the Spirit on the day of Pentecost, it may not be amiss at this time to call the reader's attention briefly to this subject; for all will admit that if spiritual baptism was by immersion, then water baptism should be given in the same way, but, on the contrary, if spiritual baptism was always administered by the Son of God by pouring, shedding, etc., then water baptism should be given in the same mode. And the one is an expressive emblem of the other, and as the Lord pours out the Spirit to enlighten, to correct, to regenerate, and to sanctify the soul, so should the outward sign (water baptism) be poured out in baptism, for both are called by the same name, baptism. John speaks of water baptism and the baptism of the Holy Ghost, and so does Christ. The one was baptism and so was the other, the former upon the body and the latter in the soul, with a sanctifying power. And forasmuch as God himself calls that baptism which was given by pouring, we have his testimony to prove that pouring is baptism. And so do all the inspired writers who speak of this holy baptism testify that he (the Holy Ghost) was poured, or shed, or fell upon the people. Why, then, will any object and say that pouring cannot be right in the administration of water baptism, and that it is no baptism,

when we have God's word to prove it in the case of sanctifying baptism, and also the action of the Holy Spirit on the day of Pentecost? But was this spiritual baptism to cease with the apostles and their immediate successors? Not at all, for Peter says that God promised to pour out his Spirit upon all flesh; and Christ, speaking of the same divine agent and his influence, says, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, of righteousness, and of judgment."—John xvi. 7, 8. These words prove that all nations were to be blessed with the divine outpouring of the Spirit, Comforter, or Holy Ghost—for he is called by these different names (John xiv. 26)—to convince of sin, etc., and these on condition of faith in Christ to baptize them into the body, as we have before proven. It will only be necessary to remark, that the same which God fulfilled on the day of Pentecost was promised to all flesh quoted from Joel by Peter, and that was the baptism of the Holy Ghost on the day of Pentecost and at the house of Cornelius. If so, forasmuch as all were included in the promise, all must receive it, and when they receive it, it will be as much the baptism of the Holy Ghost as at the house of Cornelius or on the day of Pentecost. Here we repeat that when Peter witnessed the descent of the Holy Ghost upon the Gentiles at the house of Cornelius, he declared that it was like that which he saw in the beginning, or that the Holy Ghost fell on them as on us at the beginning, alluding no doubt to the Pentecost. And what did all this bring to his recollection? Says Peter, "Then remembered I the word of the Lord, how that he said, John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Now, if Peter had witnessed an immersion into water and into the Holy Ghost on the day of Pentecost, how could he say that it was like the pouring which he saw at the house of Cornelius? There seems to have been no matter of astonishment in what Peter and his brethren witnessed on that occasion, except those persons who were baptized with the Holy Ghost by its

falling upon them were Gentiles. God, who is no respecter of persons, included all flesh or nations and people in the gospel plan, and made promise to all and conferred upon all like blessings, on the same gospel condition. Though he may not bestow upon all regenerated persons the power of working miracles, still the prime blessing is the same; for although the people were as much baptized with the Spirit at the house of Cornelius as at Jerusalem on the day of Pentecost (it was in like manner), yet we are not informed that they wrought miracles, though they were thus baptized; and it is God's plan of operation and of working a change in the human soul, and he has seen proper to call it by the name of baptism—baptism of the Holy Ghost. Let no one reply against God or find fault, but submit as did Peter when he uttered the following words: "Forasmuch then as God gave them the like gift, as he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?" Acts xi. 17. Again, "Let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."—Rom. iii. 4. Nothing can be more plain than that the Holy Ghost is the agent or divine person who begins and completes the work of sanctification in all and every person who enters the blessed world of happiness. It is equally true that he alone bestowed all the gifts which have been or ever will be enjoyed by the Church, and that he first prepares the heart by regeneration or the washing of regeneration and renewing of the Holy Ghost, for the reception and proper use of those miraculous gifts. One may be baptized with the Holy Ghost and receive those gifts immediately or at some future time. Again, he who has some of the gifts may at a future time receive others in addition, as was the case on the day of Pentecost, in the gift of tongues, etc.; or he may be baptized with the Holy Ghost, and be filled with him and praise and magnify God, but never work miracles. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh in all. But the manifestation of the Spirit

is given to every man to profit withal.”—1 Cor. xii. 4-7. The apostle, after enumerating many gifts of the Spirit, says, “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.”—1 Cor. xii. 12-14. See the chapter throughout.

Having shown already that none can belong to this body but by baptism of the Holy Spirit, we come to the conclusion that it will be continued in the Church to the end of the world, or until Christ, whose prerogative alone it is to baptize with the Holy Ghost, shall have finished his mediatorial work and delivered up the kingdom to God, even the Father; then will it cease, and not until then. Christians are said to be in Christ, and he in them. Thus life is hid with him in God. But before they can be in Christ the old man must die or be destroyed. This destruction or death of the old man, or body of sin, is accomplished through the sufferings, death, and resurrection of the Son of God, and by the same power which raised up Christ from the dead. That power is the Holy Spirit. Therefore, the baptism of the Holy Ghost being administered to sinners when penitent, sin dies, and the soul is raised into newness of life in Christ Jesus; and now he is dead and his life is hid with Christ in God. The baptism of the one Spirit killed sin and resurrected the soul and joined it to the living head and made it a member of the living body. See Col. iii. 1-3: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” See also Col. ii. 12: “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” All attentive Bible-readers will readily perceive that this burying with Christ in baptism, and raising again through the faith of the operation of God, who raised Christ from the dead, is the

baptism of the Spirit, which operates in the soul by faith in the Son of God, and the burying in Christ and his atonement and not in water. And the hiding and burying are the same, or mean the same thing. Therefore the Christian is buried or hid with Christ in God. He is in Christ and Christ in God and God in him. Truly, as Paul says, he is dead and his life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall ye also appear with him in glory. Here, observe, Christ is the Christian's life. It is a rising life and the very life by which the Christian rises into newness of life in Christ Jesus. The same apostle, when speaking of the same thing in his epistle to the Romans, says, "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 2-4. Here it will be seen that Paul again makes use of the word baptism while speaking of regeneration and a new creation in Christ. Then see, first, the power that operates in this baptism; second, it destroys the old man or kills sin in the soul; third, it is through the merits of the death and resurrection of Christ that sin is destroyed and dies, no more to rise and have dominion over the soul, and as death hath no more dominion over Christ, who died for us, even so when by the merits of his death we die unto sin, it is to have no more dominion over us; fourth, we have been in the likeness of his death and shall also be in the likeness of his resurrection, which is a moral likeness and not a natural, for the death is in the soul and so is the resurrection; and the soul thus raised into newness of life bears the impress and image of the Son of God, all of which is accomplished in the soul and for the soul by the power that raised Christ from the dead, and not by water baptism or the power of man's arm, which sometimes puts the subject down *dead*, and raises him up as dead and as destitute of the life and image of the Son of God as before. But in the other case, where the soul is baptized with the powers that raised up Christ from the

dead the work is done with infallible certainty. Sin dies and, as before said, the soul is raised in the likeness of the Lord; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin. (See Rom. vi. 5-7.) That we are correct in what we have said, and have not mistaken the meaning of Paul in this matter or perverted God's word—know and understand that he is still speaking of the same work of grace in the soul, in the sixth verse, when he called it a crucifixion with—but what was crucified? Evidently the old man, the corrupt man, that the body of sin might be destroyed with the affections and lusts, and that the new man might live in Christ and with Christ, and no more serve sin but live unto God. For, in the fifth and last place, it will be seen that this baptism joins the spiritual man to Christ the living head, who is the Lord from heaven, and not only the head but the great body of believers to the general assembly and Church of the first-born, which are written in heaven and to God the judge of all, and to the spirits of the just men made perfect. There is one body and one Spirit, even as ye are called, and one hope of your calling: one Lord, one faith, one baptism; for by one Spirit have we all been baptized into one body; therefore we are one in Christ Jesus. Water baptism can never make us one in Christ Jesus, but the baptism of the one Spirit can and does, as we have more than once proved from 1 Cor. xii. 13, and many other passages of God's Word.

Water baptism can never unite the hearts of professors together so as to make them love as Christians and brethren. At least it has not so happened, for they have been widely separated even at the Christian feast, but the baptism of the Holy Ghost can and always does. Permit me, then, to pray for this blessing, and that he who is as a refiner's fire and as fuller's soap, and sitteth as a refiner and purifier of silver, and whose prerogative it is to baptize with the Holy Ghost, may baptize our souls with that purifying baptism and make

us love as brethren, for love fulfils the law, and without *charity* we are nothing. No fact can be more manifest than that Paul's allusion in the passage so frequently brought before you in the preceding, was to spiritual baptism, and not a dipping into water. The persons or characters spoken of were baptized, not into water but into death, the result of which was a resurrection into life. Paul includes himself in the number thus baptized and raised. Surely, then, if his allusion was to water baptism and the mode of dipping and raising out of the water, then verily Paul was so dipped and raised in a literal sense at or before the time he uttered the words under consideration (see the words as quoted), which was neither true of himself nor of those to whom he wrote, for none of them were literally dead, though all declared to be dead. It must be understood in a spiritual sense, both of the baptism and the crucifixion. But let us examine whether Paul was ever plunged into and raised up out of the water when he was baptized, for we conclude that he received the ordinance but once. Ananias, it appears, baptized him when in the city of Damascus, and in the house of one Judas, and some say by immersion, which, as the place (a house), would not be impossible, but in view of the attitude of his body, it does appear most unreasonable, as he was not only in a house, but most evidently standing up at the time the minister baptized him; and whoever witnessed such a thing or anything like it, as a man being immersed in a house whilst standing on his feet? There is nothing, perhaps, recorded in the New Testament relating to baptism, which is better calculated to settle the dispute as to the mode of baptism than the facts of the case under consideration; for Paul was manifestly not dipped, but the water was applied to his person in some way adapted to the place where, and the attitude of his body when baptized, which was by sprinkling or by pouring. If, however, I am incorrect in this opinion, I am, nevertheless, sure it cannot be wrong to be led and guided by the Word of God, and to these conclusions the Bible manifestly must lead the candid and unprejudiced mind. See the account given of Paul's baptism (Acts ix. 17, 18): "And Ananias went his way and entered into the house," etc., "and imme-

diately there fell from his eyes, as it had been scales, and he received sight forthwith and rose and was baptized." He arose up, but went not out; he was baptized, but not immersed. Forasmuch, then, as Paul was not immersed it cannot, by any fair logic, be supposed that he taught the doctrine, either in his epistle to the Romans, the Colossians, or anywhere else. For, indeed, he was no stickler for water baptism. Though he was one of the chief apostles, yet his zeal for water baptism was nothing in comparison with that of some men in these later days for immersion. But at the same time they manifest such zeal for water, the fact is not concealed that they have little or none for the baptism of the Holy Ghost, and even deny that such a divine influence exists at this day. But Paul, while he said that the Lord had not sent him to baptize but to preach the gospel, manifested great zeal in teaching the doctrine of spiritual baptism, and that he himself and all others who were in Christ had received it, and all must receive it to belong to the spiritual body or family of God. John the Baptist taught it, Christ the Lord taught it, Ezekiel and Isaiah taught it, and likewise John and Peter; and the united testimony of all is that it is essential to salvation, and that Christ is the administrator of this holy baptism or washing of regeneration and renewing of the Holy Ghost; as he said to Peter, "If I wash thee not, thou hast no part with me." In the close it will be seen that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. ii. 8); and in 1 John i. 7: "The blood of Jesus Christ his Son cleanseth us from all sin." This blood which cleanseth us from all sin is called the blood of sprinkling. (See Heb. xii. 24.) And in Heb. x. 22, the mode of application to the heart is pointedly declared to be by sprinkling. Having our hearts sprinkled from an evil conscience, no Christian will deny but what this is regeneration—the conscience purged and cleansed from all sin, and the soul saved by grace, as quoted above, and all this by sprinkling, as the Word of God says. This all agrees with what is said in Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean," etc.; "a new heart will I also give

you, and a new spirit will I put within you." This is salvation by grace, and the mode is sprinkling. Christ, no doubt, alluded to this when he said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" the water of life to cleanse and the Spirit to apply it with *power*. Then compare Titus III. 5, with the above: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour." Here is salvation by washing with the water of life, applied by the Holy Ghost through Jesus Christ, and that by being shed. Here note the term shed is often used with regard to the Holy Ghost. If this is plain to the reader, he will remember that Christ was to sprinkle many nations with clean water to cleanse them. The same Lord was to baptize with the Holy Ghost, and the mode of this baptism was to pour out or shed upon, and the washing of regeneration was shed upon; and Christ is the administrator of all these, and they all mean the same thing; and if one is the work of regeneration, they all are, and of course the baptism of the Holy Ghost must be, and the action is an action upon or into the soul. And although different terms are used to signify the same thing (a new heart, born again), such as baptize, wash, sprinkle, and crucify, etc., he who used them had a right so to do; and he knew the meaning of the word baptize, and that it means to wash, to purify, to cleanse, at least; and to baptize with the Holy Ghost is to impart the renewing of the Holy Ghost, and when Christ baptizes a soul with the Holy Ghost he washes that soul that it may have part with him in the first resurrection. On such the second death hath no power. This is the one saving baptism which stands connected with the one Lord and one faith, and all in heaven who have any part and connection with him and the family (and all have), have received it; and all on earth who are in Christ, have received it, and all who would enter into heaven must receive it and be baptized into the body, or they will be found on the sand in the day of the Lord Jesus, when

the *great rock* shall grind the wicked and the last fire burn the world.

I now leave the reader to compare the passages of Scripture quoted, and see if there is not a very striking coincidence throughout; and I wish, moreover, that he may see the true reason why so many have made water baptism essential to salvation, and put water in the place of the blood of Christ. It is because they have not distinguished between the water of life and the natural element, and seeing that there is an essential baptism spoken of in the Bible, and denying the baptism of the Holy Ghost, they of course must make water baptism that one saving and essential baptism; and while they hold the sign, deny the thing signified. Like a man using the bread and wine in the sacrament of the Supper, significant of the body and blood of Christ, while he denies like an infidel the Lord who suffered and died. To deny, therefore, the baptism of the Holy Ghost is to deny the one true baptism altogether, and only cleave to its shadow; like a Jew who holds to outward circumcision in the flesh, but denies that of the heart made without hands.

LECTURE XXVII.—ON CHRISTIAN COMMUNION.

THE sacrament of the Supper was instituted by the Lord Jesus Christ before he suffered for the sins of the world. The time of its appointment, with surrounding circumstances, made the hour solemn and truly interesting to all present.

The Master was shortly to suffer and his little flock to be scattered. In the midst of this lovely little band the Saviour took bread and blessed it, and blessed God, and said, Take, eat, this is my body; and he took the cup and gave thanks, and gave it to them, saying, drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of your sins. How sweet and yet how solemn were these words of the Son of God, when accompanied with the lively emblems of his body and blood, soon to be offered for the life of the world. In the sufferings and death of our Lord Jesus was manifested the *wonderful* love of God towards sinners, calculated at once to move and melt the most obdurate of our race; to excite in them love to the Saviour and to each other, and to fully exhibit before them the sacred and everlasting obligations under which all redeemed souls are brought forever to remember, adore and love him who gave himself for them and redeemed them from the curse of the law. The children of God, in attending to this solemn sacrament oft, are often reminded of God's love to them and the great price of their pardon, and at the same time have a fair opportunity of testifying their love to the Lord and his people; and nothing can be more certain than that the great Head of the Church designed these sentiments and feelings to live and reign in the hearts

of his people, and as a grand means in its accomplishment, he designed the perpetuity of this sacred Supper in the Church through all time, even to the time of the second coming of the Son of God.

I. *This holy sacrament is commemorative of the sufferings, death, burial, resurrection, ascension, and second coming of the Saviour.* "This do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. xi. 25, 26. The command is to do it in remembrance of me. This is a most solemn act of worship paid to the Lord Jesus Christ by the whole Church. He is worshiped as God—the living and true God. All are to remember him who redeemed them with his own precious blood, and to show forth his death or all that he did and suffered for the human race in the work of redemption; forasmuch as it is one undivided great atonement, one wise and wonderful plan, one system of truth. Hence, to show the Lord's death often, is to show and prove to the world the truth of the Bible with all its precious doctrines, for they all concentrate in Christ, and are in him yea and amen. Therefore, this commemorative ordinance is a standing monument in the Church of God, and will continue so to be until Christ shall come the second time without sin unto salvation. It stands to show the love of God to all and through all time, and ours to him and his people, as well as our dependence upon Christ and his precious blood to wash us from our sins and to prepare us for the glorious appearing of the Saviour and an abundant entrance into the happiness of heaven. This sacrament, and not water baptism, is commemorative of the sufferings, death, and resurrection of the Lord Jesus, and is significant and very expressive of what Christ did and suffered for us as our great High Priest. Protestant Christians recognize two, and but two sacraments, each having its uses and appropriate place in the Church of God—water baptism and the sacred supper, both of which are of divine appointment, and to be religiously observed by the servants of the most high God. But while Christians obey, worship, and honor God in strictly attending to these sacraments, they should know

well that God never intended that either the one or the other should be idolized and worshiped, or deemed essential to the salvation of the soul. And who but an idolatrous Roman Catholic would ever think of worshiping either water baptism or the sacred Supper? All enlightened Christians might know that neither the Supper nor water baptism can be essential or saving, nor will any one ever be admitted into heaven through and by the influence of any outward ordinance, however significant, nor will God ever exclude any one from the kingdom of heaven for the want of either or both of these sacraments, for neither of them is essential grace or the efficacious blood of Christ, but means of grace at most, and outward signs of saving grace, yet not inseparably connected with it. Therefore, grace may be and often is savingly applied without either the one or the other. And on the other hand, it must be manifest that multitudes are baptized and eat of the bread and drink of the wine whom the Lord will not own in the great day. While Roman Catholics, therefore, have egregiously erred, on the one hand, in making an idol of the bread and wine in the Supper, multitudes have equally erred, on the other, in idolizing water baptism; for who does not know that many in these latter days teach that except ye be baptized, or immersed, ye cannot be saved or enter the kingdom of heaven? That these are both gross, bewildering, and soul-damning heresies cannot be denied or doubted by any one who admits the truth of God's Word, which teaches that the blood of Christ cleanseth from all sin, and that by grace ye are saved. The scriptural doctrine relative to water baptism teaches a religious observance of that ordinance, but proves most conclusively that it is nothing more than an outward sign of spiritual baptism, and represents, by being poured on the subject, the outpouring of the Holy Spirit in spiritual baptism, which alone is essential baptism. Again, the Bible teaches that the bread and wine in the sacred Supper are material, outward, significant signs of the body and blood of the Lord Jesus, designed to assist believers in receiving from God the life-giving body and the soul-cleansing and saving blood of the Lord from heaven. In

this commemorative ordinance both the bread and wine are to be given and received, as both were given by the Master. Both are essential to the very existence of the sacrament, and ministers cannot withhold either the bread or the wine without manifest disobedience and contempt of Christ, and communicants do not commune at all who do not receive both, nor can any one be an acceptable guest of the Lord's table who does not in his heart fellowship all the family of the Lord, who have been renewed by divine grace, and have fellowship with the Father and with his Son Jesus Christ; for we feel warranted in saying that God will not pardon and renew any one whom he would not receive and make welcome at his table, and if he receives them we are bound to do so, for by rejecting those whom the Lord receives we reject Christ, and he who rejects Christ and his children cannot be worthy himself. The soul that receives Christ must receive him fully and not in part, but with all his soul, and anything short of this is no reception, but manifestly a rejection of the Saviour. In like manner, he who does not receive and fellowship all the Lord's dear children, of whatever name they may be, most evidently rejects all, for all go together, and he never does and never can worthily commune at the table of the Lord. Close communion must, therefore, amount to no communion at all, but a rejection of the holy sacrament with all its benefits, including the Master and his family, for which no good apology can be offered, forasmuch as no one will be so presumptuous as to suppose that God would pardon or bless any one holding any doctrines that ought of right to exclude him from heaven or a place at his table on earth. Let the fact, therefore, be established that God has received and communes with him or them, and the matter is settled that no one has any right to reject, and those who do, reject the ordinance and him who instituted it.

II. We shall next lay down the terms of Christian communion and fellowship.

1. Christ, who instituted this sacrament, laid down such terms of Christian fellowship as pleased him, which he alone had the right to do, and no one has the right of altering what he has done. His terms of communion and Christian

fellowship are the same with the terms or condition of justification, regeneration, and eternal life, which is faith in the Lord Jesus. "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts xvi. 31. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. If God will sanctify and save such as believe in the Lord Jesus Christ, and receive them into heaven and grant them full privileges into the kingdom of glory, hereby he would receive them to full privileges into his Church on earth. We feel fully borne out by the Word of God in saying that none will be admitted into heaven who are unholy and unfit for the Church and a place at the Lord's table on earth. (We speak of adults.) We know that the Lord will do right. He will save believers whom he hath renewed and filled with the Holy Ghost. They are his children, and God is their Father; he loves them and will not withhold any good thing from them. All things are theirs, and they are Christ's, and Christ is God's. Things in heaven are theirs, and things on earth; the kingdom above and the kingdom below; "all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's."—1 Cor. iii. 21-23. And again (2 Cor. vi. 18), "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." All such are welcome at their Father's table. It is his good pleasure to give them the kingdom. "Blessed are the poor in spirit: for their's is the kingdom of heaven."—Matt. v. 3. God knows who have a right to all the privileges of his house, and well does he know what the proper qualifications are, and those whom he hath qualified and brought up to the standard of moral rectitude, when faith can discern the Lord's body and blood. But poor little man, short-sighted and imperfect man, would present his imperfect standard for the purpose of measuring those whom the Lord hath measured, and would claim the right of dividing the household of faith, and cutting off all those who do not subscribe to his or their dogmas; and yet they will admit that some of

those whom they reject are good people—believers in Christ and have the spirit of the Lord Jesus, and that God would admit them into heaven, but allege that they are disorderly, and consequently have no right to the sacred Supper. We ask, by what rule do they judge of disorder? Surely not by the measure or standard of Christ, for by his standard they are children of God, and if children, then heirs of God and joint heirs with the Lord Jesus Christ. Then, according to all such standards, these heirs of God and joint heirs with Christ are rejected, and Christ with them, unless the disorder alluded to is such as to exclude them from Christ and heaven, which cannot be true, or God would not have pardoned and made them sons and heirs of heaven. The plain truth is that God has but one standard, and he brings his children up to it, and makes them one in Christ—one united, lovely family, *cemented and bound together* with celestial ligaments; Christ the head and they the body, and all members one of another. But here we see another standard, evidently of human invention, by which the Lord's children must be measured and tried before they can be allowed the privileges which Heaven has granted them and for which he has qualified them. Its tendency is to make war upon the family of the Lord, and to divide that which God hath joined together. The standard is wrong; it comes in contact with the high standard of Heaven; it disturbs the peace and the unity of the Church of the living God, alienates the affections of Christians, and hinders the charity of the Bible, the spread of the gospel, the millennial glory; causes division and strife; it gives to opposers, Romanists and infidels, a most fearful weapon; it is a *dark spot* in the feasts of Christian charity; and, finally, it wounds Christ in the house of his friends, and causes him to bleed from ten thousand pores; and when tried by the standard of the Lord will be found wanting, *tekel* having been long since written against it by the finger of the living God. God himself being judge, the standard of the Christian communion in the Church below cannot be higher than that of the communion of saints in heaven or differ from it. And inasmuch as faith in the Lord Jesus Christ, a new heart, love to God, and love to the family

of God, constitute the qualifications for the communion of saints in heaven, the same is a full and complete qualification for the communion of the saints on earth. But we are sometimes told that water baptism is an essential qualification for the Lord's table, and that no one has any right to the sacred supper who has not been baptized or immersed. Then let it be observed that while we believe it to be right and proper for all to be baptized, which is by pouring, and fitly represents the baptism of the Holy Spirit, we do not believe that water baptism is an essential qualification for either the communion of the saints in the Church triumphant or militant, or that water baptism imparts any soul-cleansing or sanctifying power to any one, nor yet that any soul ever was or ever will be saved by it or be damned for the want of it; much less that a very doubtful mode of baptism (dipping) has so much power and is so essential as to impart essential qualifications for admission into glory or to the Lord's table on earth. For the Bible says that the blood of Christ cleanseth from all sin, and a soul cleansed from all sin is fit for both worlds. The most, then, that can be said in this place of water baptism is, not that it makes a bad man a good man, or a sinner a saint, nor yet that it brings any person into or makes him a spiritual member of the mystical body of Christ, but is an outward sign of saving grace, and by it visible members of the Church are recognized, acknowledged, and known. Baptism should be left in the place where the Lord put it, and not taken by man's hands and put in the place of Christ and his blood, as is manifestly true of all who make it an essential thing for the sacred Supper or heaven above. We, however, believe and practice water baptism in that way which we believe to be true, scriptural, and right, both as to the mode and design of it. Our consciences are satisfied and clear in the sight of the Omniscient One, and although we are sometimes told that ours is no baptism and that we have no right to the Lord's table, we only claim for ourselves what we think the Lord has granted us and what we cheerfully grant to others, viz., the right of examining ourselves and of being our own judges, both as to the essential qualifications of soul and

also the proper mode of baptism, for to our own Master we must stand or fall, and the Master being pleased, who has any right to find fault or be displeased? If Christians, however, claim the right of judging each other, they mistake their appropriate work, and assume that which belongs to the Master and not the servant. In all such cases it would be difficult to determine who has the right to sit as judge and decide the fate of others. For ourselves we claim no such right, but cheerfully submit to the high claims of our Master to say who is worthy and whom he will receive and commune with. The advocates of close communion, unwilling to bear the heavy burden of dividing the fold of Christ, plead not guilty, and alledge that Pedo-Baptists have reared the walls of division and separation, and that they ought and can pull them down, and that they (the Baptists) are in favor of *free* communion. I ask, On what grounds are they in favor of *free* communion? Are they willing to make part of the sacrifice? No! Will they suffer Pedo-Baptists to commune with them unless they will come and be immersed, dispense with infant baptism, and then join the Baptist Church? No, they will not. But this, they tell us, Pedo-Baptists can easily do if they will, for they all acknowledge that the Baptists are right and in the right way. Is it so that Pedo-Baptists believe that Baptists are right, in that they reject infant baptism, in their close communion, or in their views with regard to the mode of water baptism, or the baptism of the Holy Ghost? Surely this cannot be so. If it is, what base hypocrites Pedo-Baptists must be! Well do we know of one (and he speaks the mind of all) who does not acknowledge the right of any one to reject infants, to make terms of communion, to deny the baptism of the Holy Ghost, nor that dipping the subject into water is the scriptural mode of baptism. In truth, Pedo-Baptists do not acknowledge anyone to be right unless his heart has been renewed by the Holy Ghost, and his soul is honest in the sight of God, and he united to Christ the living head, and made a child of God. Then is he entitled to the sacred Supper in common with other good people; and walls and bars are taken out of the way, not by Baptists or Pedo-Baptists, but by the Lord; and God has

authorized no one to raise them again. Pedo-Baptists are willing for God's terms to be the terms of free communion in all time and in all Churches, and whilst they honestly believe that they are right in minor matters as well as in essential doctrines, they do not set themselves up as judges and lord it over the consciences of their brethren who differ from them as to modes and forms; but in the exercise of Christian charity, they allow them to think for themselves, and to examine themselves in heart, life, baptism, etc., and so to eat the bread and drink of the cup. But let it not be said that Pedo-Baptists have raised walls, when they are willing to meet Baptists, as such, at the Lord's table. But Baptists are not willing to meet Pedo-Baptists unless they come to Baptist terms: cease to be Pedo-Baptists, sacrifice their sacred rights, submit, contrary to their honest sentiments, to be immersed, and then join the Baptist Church.

To conclude this part of the subject: whatever walls may be in the way to hinder free communion we leave it with an impartial, enlightened Christian community to say who has done this great wickedness in separating the Lord's people, whom he hath joined together in one mind and one Spirit; all holding the great fundamental doctrines of Christianity, viz., the being of God, the doctrine of the Trinity, the essential divinity of Christ, the original rectitude of man, the fall of man, the atonement of Christ, the influence of the Holy Spirit in the Lord Jesus, justification by faith, regeneration by the power of the Spirit, a life of holiness, the resurrection from the dead, the general judgment, and future rewards and punishments. These doctrines are all yea and amen in Christ, and those who believe in him build upon this great foundation of the apostles and prophets, Jesus Christ being the chief corner-stone; and being renewed, the spirit of Christ fills their hearts and brings them up to the Lord's terms and perfect standard of Christian communion and fellowship.

III. We propose next to prove the essential unity of the Church or spiritual family of the Lord Jesus Christ. This we have already anticipated in the arguments advanced in favor of Christian *rights and grants* made by the great Head

of the Church to the whole body and to each member belonging to it. Should it be proven that the Lord's people are *one*, then the argument stands on the undisputed fact that whatever may be the privileges of one member are undoubtedly the right of all, and if God would have one member to commune at his table, then we affirm without any fear of successful contradiction, that he would have all to do in like manner, and as a band of brethren and children of one Father to meet around one table in prospect of one heaven. That such is the will of God we fully and firmly believe, and that it ought to be the mind and will of all who have the spirit of Christ, no Christian can doubt, whatever his opinions may be as to modes and forms. It is enough to know that they have the spirit of Christ and are his. This is a high claim, an immutable charter given, granted, signed, and sealed in the high court of heaven. Witness it, ye angels, and bear testimony, all ye saints of the living God. If any Christians or body of Christians should deny the grant, break the seal of the living God, divide what God hath joined, and advocate close communion: then to prove the unity of the Church or body of believers, we begin with the unity of God. 1 Cor. viii. 6: "But to us there is but one God." Eph. iv. 6: "One God and Father of all, who is above all, and through all, and in you all." 1 John v. 7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one"—one infinitely perfect and immutable God; he is one in mind and changes not. The plan of salvation is one and the same in all ages, and has but one foundation, which is Christ. 1 Cor. iii. 11: "For other foundation can no man lay than that is laid, which is Christ Jesus." Isa. xxviii. 16: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." Matt. xvi. 18: "And upon this rock I will build my Church; and the gates of hell shall not prevail against it." That there is but one God is evident; that there is but one Lord Jesus Christ and but one Church or spiritual building, and Christ the foundation of it, is equally certain.

This is the same foundation which God laid in the beginning, and he has never laid another. This is the stone that smote the image and became a great mountain and filled the whole earth. It was rejected of man, but chosen of God, and precious, upon this anointed corner-stone the Grand Master builder, in accordance with his immutable plan, commenced and will carry on the work until the loud triumphant shouts of the workmen shall attend the crowning of the building or the laying of the cap-stone. 'Tis God's building and marvelous in our eyes—built without hands for immortality. Peter says (1 Peter ii. 4, 5), "To whom, coming as unto a living stone," etc. (Christ is a living stone.) Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. This house is a spiritual house, made up of lively stones, all builded and cemented together, filled with the love of God and his Holy Spirit. They come to Christ by faith; God justifies and the Holy Spirit changes and places them in the building. Divisions and contentions are the fruits of sin. Sin separated man from God at first, and made man the enemy of God and man. It has divided and distracted the whole human race ever since, and filled the world with wailing and woe; and man separated from God is separated from man, and is manifestly the enemy of both. Nothing but grace can reconcile him to God and his fellow-men, and no sooner is he renewed by grace than he loves both. The plan of salvation was designed to destroy the works of the devil, to break down the walls, and to make the twain one new man, so making peace; and Christ provided amply for the whole family of man, that the world so divided and ruined by sin might become one united and lovely family of the Lord; no more to learn and practice war, but to make common cause against the adversary of God and man, united under one great leader, whether Jews or Gentiles, bond or free. For, says Paul (Eph. ii. 13-16), "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Here, we remark, that Christ took all things out of the way that had a tendency to cause divisions and to separate those who are brought nigh and reconciled to God in one body by the blood of Christ; and evidently nothing has been instituted since, by the name of ordinances, the tendency of which would be to divide the Lord's body if rightly understood; and no one's opinion of ordinances can possibly be right when it would lead to such fearful results, however important those ordinances may be in and of themselves. The design of the institution was to unite his people, by all means, and not to divide; and if Christians would see, they might see and know their religious opinions to be wrong when opposed to God and his Word, for wrong they must be whenever they wage war upon the unity of the Church and divide the household of faith. For Christ is not divided, but is one. "For through him we both have access (both Jews and Gentiles) by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. II. 18-22. Here we see all the great doctrines of the Cross harmonizing and concentrating in Christ, the chief corner-stone; and at the same time the whole Church fitly framed together by the Holy Spirit, and builded together upon this immutable foundation for an habitation of God. God is the builder and he claims the house for his own habitation. 1 Cor. VI. 19: "What? know ye not that your body is the temple of the Holy Ghost which is in you?" And again, Paul, speaking to believers, says, "Now ye are the body of Christ, and members in particular."—1 Cor. XII. 27. "But now hath God set the members every

one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body.”—1 Cor. xii. 18-20. “From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”—Eph. iv. 16. The Lord’s people, though a great multitude that no man can number, from every nation, country, and kingdom, are but one body, and have but one head, even Christ. He is the bride-groom. They are the Lamb’s wife—kindred spirits joined and banded together with celestial ligaments, under the same laws and regulations, entitled to the same immunities, filled with the same vitality, rooted and grounded in love, loving their great living Head and one another. But how are they made members of the body of Christ? Let Paul answer: “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.”—1 Cor. xii. 13, 14. According to Paul, the body is a spiritual body, the work of the Spirit or Holy Ghost; and what he affirms of one member he affirms of all—that they were all baptized into the body by one Spirit, and were all made to drink into one Spirit, which is the Holy Ghost, and the baptism was the baptism of the Holy Ghost. Hence, the Spirit is one, the baptism one, and the body one. And the same apostle exhorts them to keep the unity of the Spirit in the bond of peace; for, says he, there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism (the baptism of the Spirit), one God and Father of all, who is above all, and through all, and in you all.

We shall now append to the above some of the sayings of the Lord Jesus in his mediatorial prayer, etc. He calls himself the good shepherd and his people a flock. Speaking of the calling of the Gentiles, he says, “And other sheep I have, which are not of this fold: them also I

must bring, and they shall hear my voice; and there shall be one fold and one shepherd.”—John x. 16. And then he prays for the unity of the Church: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”—John xvii. 21–23. The Saviour never prayed without being heard and answered by the Father, for he knew and came to do the Father’s will; and it was the will of the Father that his people might be united in one and be one. So the Saviour prayed, and so it is the Church is one. It will also be seen that Christ speaks of the unity of the Church as proof to the world that he was the Messiah, the sent-of God, that they might be made perfect in one, etc., that the world may know that thou hast sent me. The same is the test of discipleship, for as God is one and his people one, certain it is that they will love their Father and each other. If they love him that begat, they will love those who are begotten of him. Love to God and love to the brethren constitute the sure and great test of pure and undefiled religion. This is religion, and by it all God’s laws and commandments are fulfilled. “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”—John xiii. 34, 35.

We may then say, in the language of the beloved disciple, “Beloved, let us love one another: for love is of God; and every one that loveth, is born of God and knoweth God. He that loveth not, knoweth not God: for God is love.”

In conclusion, we remark that God’s people have no right or authority from him to divide themselves, or to withdraw from any one, unless he brings in damnable heresy, even

denying the Lord that bought him, and this we think good people or the children of God will not do. But who has a right to proclaim close communion and to divide God's regenerated family, whose souls are united to God and filled with love to God and one another? Angels would not do it. No inspired man ever taught it. No good man, without doing great violence to his Christian feelings, can do it. Neither principalities nor powers, nor things present nor things to come, have the right. And God himself will not separate that which he hath joined together and made welcome at his table. There is but one eucharistical feast designed for the household of faith, and originally all God's family met around their Father's table, with one accord, to celebrate the feast of love. Note, then, that there is one God, one Saviour, one sanctifier, one temple, one body, one communion of saints below, and one heaven; and all of whom God hath pardoned and regenerated, or sanctified and qualified for the table above and for communion below in the militant kingdom. And forasmuch as it is the will of God to receive such into heaven, it should be our will to receive them here, for we are all taught to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." Therefore we conclude that all opposition to open, free communion is against the will of God, both on earth and in heaven, and all who practice it, having the Spirit of Christ, must feel condemned, feeling that the Lord's Spirit in them is grieved; and all that can be pleaded in favor of debarring any child of God from his table is a mere form or mode of water baptism—what they are pleased to call "coming in at the proper door." But if this were all, and the true reason with them for close communion, then why not communh with those who come in at the right door? In a word, why do not the different denominations of Baptists commune together? But do they do this? No, they do not. There is but one conclusion warranted in the Bible, and that is, that the whole procedure is wrong, and opposed to the law and spirit of this holy sacrament. And when the bright light of the millennial day shall burst upon the world, and all nations rally

around the standard of Emanuel, then will be seen close communion no more; but all God's children, being filled with love, will meet around the table of their common Lord, and the will of God be done on earth as it is in heaven. Amen.

SECTION IX.

LECTURE XXVIII—THE APPOINTMENT AND SANCTIFICATION OF THE SABBATH.

SABBATH signifies rest, but it was designed for the worship of God as well as rest from labor. While it is right and necessary for man to labor, it is no less important for him to have rest, as by it good in two ways results to himself. First, his physical nature is liable to weariness from the toils of six days, and he needs rest to restore and invigorate his wearied constitution. Secondly, it is important that he should have one day out of seven exclusively set apart for the good of both soul and body in the worship of God and a preparation for a future rest “which remaineth for the people of God.” In the appointment of a day of rest, we see both the wisdom and goodness of God manifested. He knew what was best for man, and he has appointed that which he knew to be for the greatest good to both soul and body, here and hereafter. He who best knew man best knew what was best for him, and it must be admitted that what he has done was wise and good—good for both soul and body. Man who had such a high origin and destiny, ought neither to forget nor neglect what God has appointed for his good, but should cheerfully render obedience in the contemplation and worship of his Almighty Maker as his greatest good and chief end. Whatever may be our objections to a seventh day’s rest, and the appointment of that portion of time for that purpose, we certainly must and do know, as well as we know our own existence and the law of our nature, that we need rest,

whether it has been appointed or not, and have it we must. Man, from his very organism, can neither enjoy health nor life to any reasonable extent without it, but is absolutely pressed by the necessities of his nature to seek it. It, then, being admitted that there is such a being as God, who is our wise and gracious Father, reason itself must rightly conclude that he has, either by special appointment or otherwise, set apart that time. Where revelation reveals the appointment of a day of rest for weary man by his Maker, it but meets with a response and hearty welcome from all creation, "which groaneth and travaileth in pain together until now." It is not only necessary for us and our children, but for our servants and beasts of burden. All need it, and for the good of all God ordained it. But man alone is held responsible for its observance, and the head and ruler of a family is as fully responsible for his children, servants, and beasts of burden as for himself. God has made it his duty to keep the Sabbath holy, and to exercise his authority over all under his rightful dominion to prevent any and all infractions of his laws; and if within his power to prevent such infractions, and if he fails to do so, the Lord of the Sabbath will require it at his hands. Who that admits the promise will question the correctness of the conclusion? Surely no one. Then, upon the same principle, the sins of a state or nation may be thrown upon the head or heads of such departments—upon the law-makers for a disregard of the high appointments of God in their enactments, or upon the executive for failing to enforce the laws when once enacted to guard both the rights of God and the best interests of man. Forasmuch, then, as all nations blessed with the light of revelation feel not only urged by their very nature to seek rest from toil, but know that the King of heaven has appointed such a rest and incorporated it in his code of laws, engraven with his own finger as upon the ever-enduring rock. That code of human laws in which there is nothing incorporated to guard and defend such appointment of Heaven must be miserably defective, and such law-makers exceedingly depraved or blind to a nation's welfare. But when such laws have been provided and placed in the hands

of a chosen executive, clothed with a nation's authority, and under a solemn oath to defend a nation's rights and to execute their laws, how solemn the responsibility! and how depraved must such defaulters be! It is awful to bear a nation's sins and to writhe under the frowns of the God of nations. Look and see if any nation, kingdom, or country blessed with the light of revelation has been prosperous and permanent in the enjoyment of religious, civil, and political liberty which despised Heaven's institutions and desecrated his holy Sabbath. I need but call up before your mind the confusion, revolution, bloodshed, and misery of France following the abolition of the Sabbath; the desolation of the land of milk and honey, the land of the Jews, and the lands of popery as monumental evidence of what is here affirmed. And these monuments stand to tell the sin of nations now and in all coming time, marked and smitten with the anger of Heaven, like Lot's wife. And most of all is this true of the *man of sin*, who claims the high prerogatives of Heaven, and to be lord of the Sabbath, parading through the streets in pomp and pride on the Lord's day, in person or by proxy, amid the roar of cannon and the glitter of muskets, trampling upon the rights of God and the laws of man, as truly here in the land of the Puritans as in those of the old country, blighted and peeled throughout his dominions. A nation's sins or a nation's virtues may be read in a nation's Sabbaths as truly as in a single family, as their regard of the Sabbath is a true index to their religion. At to the clear point of retrograde with the man of sin, we may not be able to define with certainty whether it commenced with the union of Church and state, under Constantine, or at a later day. It is enough for our purpose in the argument to know that no Christian country or people have declined in religion who did not at the same time, if not before, disregard the Sabbath. And, moreover, it is worthy of remark that infidelity in all its forms and shades has been associated with a desecration of the Lord's day in every instance. Which has the priority we may not know, for evil weeds may spring up together; yet it is well known that if left to grow and mature they will produce their like. And he who turns

away from God's law in one point is indifferent to the whole, and he who violates one point is guilty of all. And our delight in the Sabbath is as our delight in the law of God where it stands incorporated, or as our love of the law-giver. "For if ye love me, keep my commandments." "*Remember the Sabbath day, to keep it holy.*" And I will here assume, without any fear of successful contradiction, that there is not one pure and true branch of the Church on earth, and there never has been, that disregarded the Sabbath, and those who neglect it fail in the same degree to give evidence of pure religion, and have no pledge from God of prosperity. Whatever may have been the amount of infidelity in France before the reign of terror, it is a well-attested fact that the storm did not rage in its fury, and spread over the land like the sirocco, leaving death and lamentation wherever it swept, until the abolition of the Christian Sabbath. And whether infidelity prompted them to that dreadful deed or only followed as the result, amounts to the same thing in the argument, for both infidelity and the desecration of the Sabbath in France and other countries were begotten and nurtured in the bosom of Rome by an unsanctified, time-serving priesthood, in whom the French as well as many others had no confidence whatever. And infidelity and Sabbath-breaking are oftener found associated together than apart, and both more abundant in the foot-prints of Rome than anywhere else where the light of revelation has ever shone. Infidelity can never thrive and looseness of life prevail as a nation's curse and disgrace, to blast a nation's peace, and shake the stability of governments, where God's high commands are held sacred and his Sabbath is religiously observed; for the appointment and sanctity of the Sabbath is incorporated with the doctrine of the Church, and always tells in the lives of her friends upon the destiny of the world. Our own happy country, one of the freest and fairest portions of the world ever blessed with the light of the sun, owes much to an open Bible and the Christian Sabbath. Here lies the secret of our freedom, the prosperity of our free institutions, the progress of learning and intelligence, and the bulwarks

of the nation. Close the Bible and abolish the Christian Sabbath and our sun of prosperity would set, our churches would be forsaken, our institutions of learning would dwindle, or if they survived at all, would prove a curse rather than a blessing, as they would be the nurseries of vice and the hot-beds of infidelity, to send forth into our bosom an unsanctified rabble to insult God and enslave the people. The purest of all laws are the laws of God, and the best of all institutions are those from heaven, and such as neglect and contemn them are rebels against God and the scourge of the world.

We are instructed, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, and the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."—Ex. xx. 8–11. This agrees with what is said in Genesis and elsewhere in the sacred Scriptures, with our nature and wants as well as with our best interests. And were this institution obliterated, while this world remains as it is, both physically and morally, it would shock and convulse this world through all its ramifications. As to the precise time or day to be observed, reckoning from the creation of man, it does not appear of any importance. The Jews kept, as they supposed, the seventh day from creation, but Christians observe the first or Jewish Monday. How or for what reason the change was made, we are not expressly informed, only we know it was made, and for such reasons and by such authority as the apostles and first Christians fully relied upon. We may, therefore, safely come to the conclusion that the change was made by the Son of God, who claimed to be "Lord of the Sabbath;" and for aught we know, it was not only made because on that day he rose from the dead, but also to demonstrate that the law was then completely fulfilled; that the old dispensation had passed away, and the

new was ushered in with a new day for the Christian Sabbath. There was a change from one day to another, but no abolition of the Sabbath and its sanctity. All Jews believed that God had appointed the day to be observed, and that none but God had any right to change it. Consequently those of them who believed Christ to be the Lord God of the Sabbath became Christians, and, as a matter of course, believed his right to change the day; but those who did not believe him the Son of God neither became Christians nor regarded the Christian Sabbath. This ought to satisfy us that all converted Jews in that day not only believed Jesus Christ to be that God who at first ordained the Sabbath and had the right to change the day, but they certainly had reliable evidence that he had done it. By the Christian Sabbath, therefore, we are reminded that Jesus Christ is the very God who in the beginning created all things and sanctified the Sabbath; that he was manifested in the flesh, redeemed the world, rose from the dead, and ascended to heaven, where he was before he descended; and will so come in like manner as he ascended to judge the world. This day ought to be remembered and religiously observed in view of all these high considerations, with all the weight of divine authority pressing upon our hearts and lives. Redeemed sinners ought to do no manner of work on the Lord's day, nor suffer it to be done by those under their jurisdiction. This is the plain teaching of God's Word to all. Such as are denominated works of necessity, charity, and mercy, may be considered as belonging to religion, when they are religiously and conscientiously observed. These, however, constitute but a small part of our Sabbath labors. The greater part are works of our own administering to the flesh—acts of rebellion against the authority of Heaven. Here it might be supposed this lecture might end, and not descend into particulars further, but here it must not end, for many of the most common acts of Sabbath desecration in Christendom remain to be noticed. That the penalty annexed to a violation of the Sabbath was a forfeiture^e of life is certain. The Sabbath-breaker was to be punished with death. Under the Christian dispensation the penalty is

no less than it was under the Jewish, and violaters are held no less responsible, yet the law-giver has reserved the execution of his law to himself. "Vengeance is mine, I will repay, saith the Lord." Some of the ways in which the Sabbath is desecrated in Christendom, and not unfrequently by professed Christians, are these: Labor is done on the Lord's day by the heads of families, either in person or those under their special superintendence and control. Plans are previously formed with a full foresight and with the intent of trespassing on the Lord's day by traveling on the highways, running wagons to and from market with produce and merchandise, visiting and conversing on worldly interests, and subjecting servants to the severest servitude for the entertainment of visitors, the running of steamboats and steam cars, etc. These are some of the ways in which the sanctity of the Lord's day is infracted throughout Christendom. Moreover, individuals and companies are chartered and licensed by law in many cases to trample upon the authority of God by a direct violation of the day of sacred rest, or if not chartered, the deeds are done and the executive connives at the crimes. Such are not works of necessity and charity, and certainly cannot meet with the approbation of Him who said, "Remember the Sabbath day, to keep it holy." Before closing this lecture, it may be well to remark that the proper observance of the Sabbath consists in keeping it holy. This does not consist alone in refraining from labor, as many doubtless who do not labor on the Sabbath come far short of keeping it holy. Many of the Jews who were so very strict in their observance of the Sabbath, were wicked in other respects and neglected the weightier matters of the heart. Their worship was an outward form, and they worshiped God in ceremony, while their hearts were far from him. To keep the Sabbath holy we must do all our own work which is right to be done in the six days, as Jehovah did, and rest from it all and spend the Sabbath in his service, in worshiping him in spirit and in truth as he requires it should be done. The Christian Sabbath stands as a monument of truth and true religion in the Church of God, to keep before our minds our sacred obligations to

worship the one only living and true God, and to remind us of a future rest that remains for the people of God. And while the Church remains on earth, and day and night, and seed time and harvest endure, her Sabbath, sanctified and blessed of the Lord, will continue to be the delight of his people. All those who love the Lord of the Sabbath must surely love his holy day, and will govern themselves and theirs in conformity with its sacred requisitions.

LECTURE XXIX.—CHURCH POLITY OR GOVERNMENT.

IN the very outset our minds are led to contemplate a body of people to be governed, the laws and regulations for their government, and the officers of government to administer the laws, which divides the subject into three parts.

1. First, then, the body of people to be governed is called Church and also kingdom of heaven. Whether it be denominated Church or kingdom, it was founded by the great King of the universe, and in and over it he reigns and will continue to reign to the end of time, and will never abdicate the throne to make way for a successor. This right he claims not alone on the ground of sovereign authority, but also by purchase. The visible Church universal is made up of all those who are associated together according to the principles and regulations of its founder, for the purpose of worshipping God. The universal Church mystical is composed of regenerated persons who worship God in spirit and in truth. The unity of the Church consists mainly in one Lord, one faith, and one Spirit or one spiritual baptism, "for they are all one in Christ Jesus," "having been baptized into one body by one Spirit." The reliable mark of identity doubtless does exist in every branch of the Christian Church throughout the world, however widely they may differ as to the externals of religion and church polity. These can never disturb the unity, according to the principles laid down. That which constitutes the spiritual kingdom is not a kingdom without but a kingdom within, "for the kingdom of heaven is in you," said Christ. And we have but to open our eyes and look in order to be convinced that the Christian and Jewish Churches are one and the same in this

respect, having the same marks of identity, and only differing in externals, but both uniting in Christ, the chief cornerstone, "in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." For we see that the Jews' temple erected to God and dedicated to his service upon Mt. Moriah, was in due time filled with its divine and glorious prototype, who claimed it as his own, founded by his ordering, and who never changed any of its great essential marks of identity, but only confirmed and gave them a fuller development. That which is of vital importance in the Christian Church existed in the Jewish, and may now be found in the Christian identically as it was in the old Church, with no other alterations except in the externals of religion. And the man of Calvary was the divine Shechinah of the temple, the rock and vitality of the whole Church. As the individuality of the man is not changed by a change of his dress, so the essential elements of the Church are not altered by a change of external ordinances, but it remains the same in lovelier attire, shining with beams of greater beauty and overpowering glory before all nations. "Christ came not to destroy, but to fulfil" the law, and while the old material temple has fallen and her altars lie in ruins, the living temple has survived the wreck unharmed, with all the temple jewels shining with living luster. "Upon this rock, said Christ, I will build my Church, and the gates of hell shall not prevail against it." This is the foundation of the apostles and prophets, upon which the true Church of God now stands and ever has stood, one harmonious whole, beating back the angry billows of an agitated ocean. As the marks of identity are always sufficiently developed in a living man by the pulsations of life to identify him regardless of dress or place, so may the Church of Christ be recognized by her familiar friends in every age and land, and by her vitality, however diversified in other respects. Here I maintain that the attempt to trace out the true Church of Christ by ceremonies is unsafe and exceedingly hazardous to religion. As well might we attempt to identify a man by his hat or coat, or to class the robber with the honest citizen because he is found in the same kind of dress. God has given us more

indubitable marks of recognition. "By their fruits ye shall know them," and not because they say, lo here, or lo there. We are not to believe them unless they manifest life, "for if any man have not the spirit of Christ, he is none of his." Therefore, when we begin with the external ordinances of religion in search of the true Church, and stop there without penetrating into the interior, we stop short of the true marks of the Church, which are never to be found in externals alone. However they may be in harmony with our notion of the original type we may be deceived by them.

That which is indispensable as a meetness for heaven in all, and constitutes essentially the children of God, manifestly exists in different branches of the Church, who at the same time may differ widely in modes and forms as well as in some minor points of doctrine. Such, however, are all alike the children of God and members of the Church of Jesus Christ, and should have the same care one for another. To account for this unity in relation to the essentials of Christianity, while there exists such diversity in ceremonies, we have only to learn the importance which the great Head of the Church attaches to each as it has been expressed in his Word. There it will be seen not only that what is essential to salvation is more clearly written, but there will be recognized in each by each the same heavenly birth by the same Spirit, which should ever lead us to the exercise of charity to each other, and to attach more or less importance to things, as we see it has been so considered by the Lord himself. And, finally, if any one branch of the Church has any superiority above others, it can only be in that they are more humble and heavenly-minded than others, and having more of the mind which was in Christ, are more blessed of God in promoting vital religion in the world. This is the Lord's seal of approbation upon his own people, known and read of all men. Let this be the high court of appeal and it will silence many useless cavils as to where the true Church is to be found, and what constitutes her vital elements.

2. *The laws and regulations for the government of the Church of Christ.* — These laws and regulations are to be learned mainly from the New Testament, together

with whatever light may be afforded in the Old by way of explanation.

It does not appear that Christ and his apostles attached any great importance to any except the moral law as the rule and regulator of the Church. This, however, seems to cover the entire range of duty which Christians owe to God and to each other, and is at once so broad and perfect as to supersede the necessity of any other as a rule of life and deportment in the Church. And it may be confidently asserted that no law or regulation can be innocently introduced into the Church which in any way conflicts with it; but in all cases the enactments of the Church when deemed expedient as helps should be in conformity with it. By this law all are required to love God with all the heart, soul, mind, and strength, and their brethren as themselves. "On these hang all the law and the prophets."

This law forbids every possible crime and enjoins every duty, and while it recognizes one, and only one Head of the Church, the Lord of all, it evidently places all men upon one common level as equals, and admits of no one's lording it over another. And the more effectually to check ambition, arrogance, and pride, our Lord taught that he who would be greatest, should be the servant of all. This law is not only adapted to the government of the Church in one age and country, but in every one to the end of time; and while it is a perfect rule for the government of the heart, it is the only perfect rule for the government of the outer man, and takes in the whole range of Christian perfection in heart and life. Yet it does not appear from its priority and pre-eminence to exclude or supersede the necessity of the introduction of other regulations in the Church, when not interdicted, but which may be useful; but it must be manifest to every one that all the enactments and regulations of the Church, when introduced by her friends, ought to be in conformity with it, and not of a conflicting tendency. The Head of the Church has not given a minute detail of all the operations and government of the Church and committed it to writing, but has permitted many things to be arranged by his people, in conformity with the guiding rule, for the

prosperity of the great cause of religion, such as receiving members into communion, dealing with disorderly persons, missionary operations, etc. These may be attended to either by the whole Church, or by any one branch of it, or by any one congregation, as their condition in the great field of labor and necessities may require. Yet even in these matters uniformity and agreement are very desirable where they can be had, and especially in the same branch of the Church and under the same civil government. Although the kingdom of Christ is not of this world, but the very opposite of it in all its departments and throughout all its ramifications, yet it does not interfere with civil governments nor wage any war with them, only in so far as it wars with sin. Its aggressions are upon the hearts and lives of wicked men, and through that channel upon the kingdom of darkness. Hence, while this kingdom is entirely distinct and separate from all the kingdoms of this world, it interferes with none of them, but only with the evil which exists in them all, the removal of which only tends to their stability and prosperity under all salutary human governments. But while it interferes with none, it forms no alliances nor amalgamates with any, nor does it ask more of any than non-interference. It stands upon its own foundation, commends itself by its own merits, and moves by its own energies, and the allegiance required is that of the heart and life. The kingdom of Christ being a unit, and essentially the same in all ages and places, Abraham and his infant seed were essentially members of the New Testament Church, forasmuch as he is the father of all the faithful, and together with them was under the same law of love and the same covenant of grace, and upon the same rock of the Church. The difference, therefore, between him and his seed in what we call New Testament times, does not consist in his being in one Church and they in another, but in the ceremonials of the same Church then and now. They were more numerous and burthensome then than now, and in some respects different. Here it is desirable to know whether he who made and ordained such regulations in the Church then, by which the infant seed of the believers who entered

into the covenant of grace with the Head of the Church became members, has continued the same to the present time or whether he has repealed them. This much appears to be demonstrated in relation to the question under consideration: that infants belong to the kingdom which Christ said is not of this world, and to controvert and contradict it, is in substance to controvert and contradict Christ, who both ordained and proclaimed it. Consequently, if it were possible to prove that infants, as above named, had no right to or connection with the Church in olden times, it is certain that they have now, forasmuch as he who best knew said, "Of such is the kingdom of heaven." As to how members are now to be admitted to the visible Church, this much is certain: while all the ceremony of receiving is not given, baptism is to be administered to them as an outward sign of recognition, as circumcision was in early times, and indiscriminately to old and young. There was a Church on the day of Pentecost and many were added to it, and it appears they were baptized, but as to any other ceremony in their admission we are not informed, nor is there any definite form of church government given in the New Testament. Yet there doubtless was something of that kind exercised in the Church, and her members were the subjects of discipline. But the very circumstance of its not having been made a matter of record under the guidance of the Holy Spirit, is sufficient to prove that such matters were left to the Church to be regulated by her in conformity with first great principles and the diversified condition of the world. And Archbishop Whately contends that the Church has a right to make such regulations for herself as may be deemed necessary and useful, when they are not contrary to the Word of God and the spirit of Christianity. And he, moreover, contends with great ability that while there evidently was government and discipline in the Church from the days of the apostles, that the form of government cannot be fully ascertained, but inclines to the opinion that the government was Congregational immediately after the day of Pentecost, when congregations began to be formed beyond Judea; and that no congregation was subject to the control of any other

as a superior, but all were equals, and held together as a unit by first great principles. Whether he is correct in his opinion in every particular or not, this much being admitted by a high prelate of the Episcopal Church, the way appears to be open on that side for free thought and untrammelled opinion by others, as to what form of government may seem to them most apposite and scriptural. Nor can any one in the absence of any clear specifications on church government in the New Testament, justly claim any superiority over another in this respect, only in so far as the ends of government are better secured by happier results to the kingdom of Christ. Let it, however, be borne in mind that no regulations in the Church can be salutary and pleasing to God which sets at defiance the equality which he has established in it, and opens the way for lordly domination and unhallowed claims to supremacy. Further remarks on this subject will be delayed for the present, and introduced at another time and place in this lecture.

3. *Thirdly, the officers of the Church of Jesus Christ who are to administer in his name, and to what extent.*

All who admit that Jesus Christ established a Church on earth are agreed as to the necessity of laws and regulations and of powers to rule, and the ministers of the Word and sacraments are at least a constituent part of the ruling power in every branch of the Church known to us. As the Church is composed of ministers and lay members, she has in her own body the elements of self-government, guided by the light of revelation, and from this view of the subject the government of the Church may be considered congregational. Then, as a matter of course, where the right to govern is vested in the Church, she has the liberty of exercising this prerogative in whatever way she may find to be best calculated to secure all the ends of good government, whether as a popular assembly or by the delegation of such rights to chosen representatives. The government still remains congregational when, by the free suffrage of the people, their rights are committed to representatives with instructions, but vested with all the rights which they themselves had, but no more. By such an arrangement there

would be no radical change in the principles of government, the change consisting alone in the mode of administration and not in vital elements. By the same method of reasoning, it will be seen that such representatives are amenable to the people who created them, and are held responsible for the faithful performance of their duty; and for dereliction in duty or maladministration in office, are liable to be removed by the same power which placed them in authority. Hence, the powers committed by the people to such agents are not surrendered regardless of consequences, to be the instruments of usurpation and tyranny, but it is still held as a check in the hands of those who committed it in trust during good behaviour, to be resumed at pleasure, whenever circumstances shall make it necessary. And in so far as it relates to human laws and regulations, whether enacted by the popular assembly in the mass or by proxy, they have the power in their own hands of controlling both the laws and the agents through whose delegated powers the laws were framed. Here we have but to recur to the great law of the Church which places all her members upon a perfect level and equality, to see that Christ has created neither slaves nor lords in his Church, but a band of brethren, obligated to love God and each other. And here the way is closed up and the door forever shut against all enactments or lawful means of creating lords in the Church with anything like divine approbation, and all who claim such lordly prerogatives over their brethren are to be viewed in no other light than that of rebels against God and demons among the sons of God. No one, whether minister or lay member, should hold an office in the Church during life, but only while faithful in office and upright in life, nor should any one be suffered to rule in the church above that of a private member, only as he may be elected by the suffrage of the people. The people, as a congregation, have the right in all cases to choose their own minister, and also the right of displacing him whenever it may become necessary and a duty to do so. But such changes, whenever they occur, leave each party free, the minister to go elsewhere and seek another field of labor and the congregation to elect another pastor. But in

no case has one minister the right to intrude himself upon the charge of another to officiate in any way, unless permitted by the minister and his flock, as all such assumptions and liberties must have an evil tendency, and open the way for one man to trample upon another. If a minister have no charge of any kind, neither as a regular pastor of a congregation nor as an itinerant, nor in any way exercises his ministerial functions according to the design of that office in the Church, it is very doubtful whether he has any right in the administration of government in the Church more than another private member. For such a phenomenon, should it occur, would demonstrate either unfaithfulness or incompetency, either of which ought to deprive him of ministerial prerogatives.

The controversy has been both protracted and warm in the Christian world as to what was the precise form of government in the Church in apostolic times and immediately thereafter, whether it was Episcopal, Congregational, in the latitudinous sense of that term, or representative. If these questions were of easy adjustment, and definitely taught either in the New Testament or by the early fathers, or both, they would doubtless have been settled long ere this time. But the unsettled state of this question after the lapse of ages, and the learning and research which have been brought into requisition, is at least sufficient to show that neither the fathers nor the New Testament has set this question at rest by bringing all good men to think alike. All, however, are agreed that Christ did establish the Church called by his name, called ministers of the gospel, instituted sacraments. And there was government and discipline in that Church, but as to all the forms, it is difficult, perhaps impossible, to determine from any or all the sources of information handed down to us. One thing is certain to our minds, as Bishop Whately says, that forasmuch as these things were not committed to record in detail by the Holy Spirit, but designedly passed over, we are to understand that the Head of the Church designed to leave all Christians free in the exercise of their own opinion as to the form of church government and other things not essential to vital Christianity. And as

to a regular succession from the apostles, every branch and every congregation of Christians is in the line of succession which is founded on the chief corner-stone, "the foundation of the apostles and the prophets," and retain the vital principles of Christianity regardless of their church polity. Hence, there is unity in diversity and diversity in unity, unity in vitality, and diversity in non-essentials. One reason why Christian men have come to different conclusions as to the form of government in the Church in primitive times, may be that too little attention has been paid to the actual operations of the Church in the days of the apostles, and how and by whom the business of the Church was transacted. If we look, then, in the light of sober reason, guided by what is written in the New Testament, we shall doubtless see that the ministers and brethren all united, transacted what business was fit and right to be done, except such service as was purely ministerial. And it will, moreover, appear that the same church which transacted business in her united capacity, did as she had the right to do, elect certain persons in their own body as delegates and representatives to transact business for them and in their name, and held them amenable. And while the form of government was congregational in its elements, it was representative in its policy at option. The primitive Church, in her united capacity, filled the vacant seat of Judas, and they also chose deacons to transact certain business for them; and there were in the same church at Jerusalem men denominated elders, who were not apostles but were associated with them in council. And when the church of Antioch was disturbed by certain Judaising teachers, the whole church met in council and chose Paul and Barnabas with some others and sent them to Jerusalem, where the apostles and elders met and consulted with the delegates from Antioch, which resulted in a written communication from the apostles and elders; and the whole church at Jerusalem sent delegates accompanying Paul and Barnabas and those who came with them to the brethren at Antioch. (See Acts I., VI., XV.) We see in a brief statement how the Church transacted at least part of her business in primitive times. And

while these congregations conferred with each other as members of the same fraternity, they at the same time present all the marks of independent congregations. Who those elders were in the church at Jerusalem, it may not be easy to determine, whether ministers or laymen. This, however, will receive some attention hereafter.

In relation to the primitive Church, Moshien says, "In those primitive times each Christian church was composed of the people, the presiding officers, and the assistants or deacons. These must be the component parts of every society. The principal voice was that of the people or of the whole body of Christians, for even the apostles themselves inculcated by their example that nothing of any moment was to be done or determined on but with the knowledge and consent of the brotherhood. The assembled people, therefore, elected their own rulers and teachers, or by their free consent received such as were nominated to them; . . . and, in a word, the people did everything that is proper for those in whom the supreme power of the community is vested." Again he says, "Among all members of the Church, of whatever class or condition, there was the most perfect equality."—Vol. I., Book I., p. 68. In all this he manifestly accords with the acts of the apostles, as has been shown above. Therefore, while the right is conceded to every Christian community of framing their code of by-laws for themselves, when done in conformity with first great principles, it is nevertheless true that no such law or regulation existed in the primitive Church as placed one member above another; nor can any such be produced as coming from Christ or his apostles, for equality is the great law of his kingdom, and rulers in his empire were to be chosen by the people, not as lords but as servants. The very design of church government was to aid and prosper the cause of religion and not to oppress the Church. And whenever any Christian people feel the hand of oppression bearing down heavily upon them, they have the right to throw it off by reformation, and it is their wisdom and duty to do so.

As the Christian ministry constitute a prominent part of

the Church of Jesus Christ, our thoughts may be turned in that direction for a time. At once our thoughts are transmitted to primitive times, when Christ called the twelve and seventy and sent them out into the land of Judea. And indeed of that remote period we have more correct information of the Church as it was in the days of the apostles than in after ages, when the inspired record closed and we are left to the guidance of fallible men. This much may be asserted, that there was an early departure from the apostolic platform of equality as it was established by Christ, and those who succeeded them in the ministry (though not as apostles) soon became excited with the same old agitator as to who should be greatest. A desire to be great is of evil origin, and may be considered as one of the ruling passions of the world, and not unfrequently it has the audacity to intrude upon holy ground and present itself to the minister of the sanctuary, and it needs to be promptly met with a killing rebuke. In relation to the seventy, we know but little, the account given of them being so very brief, but of the twelve apostles we have a fuller history, and many incidents of their lives and labors have been recorded by the inspired writers. In these writings we are fully informed that he who called them made no distinction between them in any way, but sedulously and uniformly inculcated that they were equal in every respect, and that no one had any preëminence above another. This will appear the more manifest and incontrovertible from the fact that they had thought otherwise from a mistaken notion of the nature of their Master's kingdom and his promptness in correcting their errors, for when the twelve were all grouped together and evidently agitated with jealousies occasioned by a request made by the mother of John and James, praying that her sons might have some peculiar honors above the other apostles, Christ taught them that no such prerogatives were allowed in his kingdom, and that he alone was Lord over them all, and they were *equal* to each other in all things. Jesus said to the twelve, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but

whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat, and drink at my table in my kingdom, and sit on thrones (twelve thrones) judging the twelve tribes of Israel." (See Matt. xx. 25-27; Mark x. 42-44; Luke xxii. 25-30.)

All such distinctions and prerogatives as belong to the kingdoms of this world are excluded from the kingdom of Christ by his own declarations and the immutable law of that kingdom. They were not to rule over each other like the Gentiles. They all had one kingdom appointed for them, and were to eat and drink at one table as one band of brothers; and as further proof of their equality, they were to sit on twelve thrones judging the twelve tribes of Israel. Nor does it ever again appear that any one of them desired or claimed any jurisdiction over another, only such as was common to all. Nor can any one set up such claim for any one of them now but, in palpable violation of truth and honesty, and a bold and presumptuous contradiction of all the teachings of Christ and his apostles; and the first move ever made in that direction was the pulsation of anti-Christ, the workings of the man of sin, the mystery of iniquity. And judging from the past as well as the present, no community of Christians is safe which allows of any other distinction in her ministry than that which Christ himself made, "that he who would be greatest, must be servant of all, and labor more abundantly than all." Departures from this law and regulation of Christ became the hot-bed of popery, which hatched and nurtured the *man of sin*, when pride and the spirit of worldly domination crept into the Church, and more especially in the time of Constantine, when Church and state were united. As the apostles were equal in all respects, so it appears from the whole mass of church history that all the first ministers of the Church who came immediately after them were equal with each other, and each presided in his own congregation in concert with it, and looked upon no other pastor and his congregation as either higher or lower

in office than himself and his flock, and all as integral parts of one great spiritual kingdom. This equality among bishops of the Church continued until in the synods and councils of the Church, which commenced in the latter part of the second and became prevalent in the third century, when it became the custom to elect one of the number to preside as moderator or president of the council, who held his office during the sittings, but no longer. This same office, however, became by degrees more and more permanent, until finally it became permanent for life. This was accomplished in part by usurpation and partly by consent of the other members in council. The result was that such persons became dictators and sought to lord it over all the flock of Christ, and in justification of their conduct claimed their prerogatives through the Apostle Peter, to whom Jesus Christ never made any such grants, nor did Peter ever set up any such claim for himself. So far from it, that Paul, who though he was, as he says, the least of all the apostles, was equal to the chiefest of all, and withstood Peter to the face and blamed him for some of his misconduct, which was very strange treatment of a Pope. But if he was such in any sense whatever, neither Paul nor any of the other apostles, nor Peter himself, ever knew it. In his first general epistle (v. 1-5) Peter writes, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

The elders addressed by Peter not only had charge of the flock of Christ as overseers to govern according to rule, but they were feeders of the flock—ministers of the gospel; and

whatever Peter was in this respect, these elders were the same as he was, for he says, I am also an elder. These elders or presbyters were not all seniors, some of them were young men, but all equals, and equal to Peter himself, who was also an elder. And while Peter exhorts them all to be subject one to another, and not to lord it over God's heritage, he claims no lordly prerogatives over them for himself, as his own testimony must forever demonstrate. There was only one chief Shepherd known to Peter, the Lord Jesus Christ, to whom they all owed allegiance. Now, if Peter had held any office in the Church above that of an elder or presbyter we might expect some intimation of it from his own mouth in this place, but instead of this we have evidence to the contrary, and the whole connection goes to prove that there was but one grade and order of ministers in the Church of Jesus Christ known to Peter, whether they be denominated elders, presbyters, or bishops. Such is the testimony of Mosheim, Book I., cent. 1, pp. 69-71: "The rulers of the Church were denominated sometimes presbyters or elders, a designation borrowed from the Jews, and indicative rather of the wisdom than the age of the persons; and sometimes also bishops; for it is most manifest that both terms are promiscuously used in the New Testament of one and the same class of persons. He was first denominated the angel, but afterward the bishop, a title of Grecian derivation and indicative of his principal business." "But whoever supposes that the bishop of this first and golden age of the Church corresponded with the bishops of the following centuries, must blend and confound characters that are very different. For in this century and the next a bishop had charge of a single church, which might ordinarily be contained in a private house; nor was he its lord, but was in reality its minister or servant. He instructed the people and conducted all parts of public worship." The elders of Ephesus, who, by the request of Paul, met him at Miletus, were ministers of the gospel, as appears from his address to them (Acts xx. 17-28), "And from Miletus he sent to Ephesus and called the elders of the church," and when he had rehearsed to them his manner of life and labors of love

among them, he exhorted them as follows: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." These elders, like those addressed by Peter, had the care of souls, were feeders of the flock of Christ, and had the oversight of the Church by the appointment of the Holy Ghost, and as such they were all bishops. From the New Testament and the history of the Church for the first two centuries, it may be fearlessly affirmed that there was no disparity among the ministers of the gospel created or authorized by Jesus Christ. He neither appointed nor did he authorize the appointment of diocesan bishops; and neither Paul, nor Peter, nor any of the New Testament writers knew anything of any such an office. And it is worthy of special remark that the mystery of iniquity had its first pulsations and workings at this very point, and the man of sin manifested himself in the establishment of higher orders in the ministry than were authorized by the example and laws of the Son of God. And no sooner do we hear of the appointment of lordly prelates in the Church, which Christ had positively interdicted, than we hear of one continuous turmoil, which resulted in the dark ages, and brought a foul stain upon the Christian cause and name.

It might be necessary to offer additional proof in confirmation of the equality of Christ's ministers as it was ordained by himself, were it not most manifest that there is not to be found in the whole of the New Testament one single sentence to the contrary. The proof is all on the side of equality. And all men who are acquainted with the history of the Church know that the diversity of orders in the ministry, of higher and lower, were derived from the heathen—from idolatrous nations which became early converts to the Christian name. These idolaters, before their conversion to Christianity, had their different orders of priests and their fascinating regalia, which were engrafted by adoption into the Church to its disgrace and detriment. This, rather than the Jewish ritual, was the source of this unwise departure from the laws and regulations of Jesus Christ; for while the

Jews had their Levites, common priests and high priest, they had but one high priest at the same time, one temple, and one altar for sacrifice. But this order of things was done away by Christ, who is himself the only great high priest of the Christian Church, and who abideth a priest continually, while all his priests are equal to each other, and never can in this life depart from this common level with his approbation. As Christ, therefore, ordained but one order of ministers, and the apostles knew of but one, it is certain, as Mosheim says, that elder, presbyter, and bishop are only different terms promiscuously applied to the same class of men. Hence, Peter and Paul, together with the other apostles, were elders, and differed nothing from other elders, as Peter says, only as they were witnesses of the sufferings, death, and resurrection of Christ. These holy men never forgot the important lesson which their Master taught them when John and James, through their mother, requested the ascendancy over their brethren in the ministry. He told them plainly that they should not rule and exercise lordship over each other like the Gentiles. "So shall it not be among you;" this is not the order of my house; "but he that will be great, let him be your minister, and whosoever will be chief, let him be servant of all."

It is not certain that there were lay elders in the primitive Church, though it is highly probable. There certainly were persons in the Christian Church at Jerusalem who were distinguished from the apostles on the one hand and the common church members on the other, and these men were called elders, as may be seen by reference to Acts xv. 4, 6, 23: "And when they were come to Jerusalem, they were received of the Church, and of the apostles and elders. . . . And the apostles and elders came together for to consider of this matter. . . . And they wrote letters by them after this manner: The apostles and elders and brethren send greeting." These elders are spoken of as having assembled with the apostles to consider on a matter presented by the church at Antioch, but when they wrote it was done in the name of the apostles, elders, and brethren. It may be that these elders who met in council with the apostles

were lay elders, forasmuch as they are distinguished from them, and we are not authorized to believe they were ministers of the gospel, yet it is certain they participated in the government of the church. There were chosen men sent with Paul and Barnabas from the church of Antioch to the apostles and elders at Jerusalem, and these again sent chosen men back to the church in Antioch to bear their communications, which were written in the name and with the sanction of the whole Church. But this much is certain, that ministers of the gospel in that day did not rule and govern the church independent of the laity, but manifestly with their coöperation. And it, moreover, appears evident that there were lay representatives employed in the affairs of the church both at Antioch and Jerusalem, and they were *chosen men*. Such are lay elders in the Presbyterian Church, and the only ground of controversy touching this matter is in relation to the name, for as it relates to the office, it must be manifest to all common minds that the primitive Church did employ chosen men in important church matters. And these men, thus chosen, for anything we can see, had just as much authority in the government of the church as the ministers of the gospel, the apostles not excepted. In all cases, while mortal men are fallible as they are, the interests of the Church are periled by excluding the laity from a full participation in her government and surrendering the reins of government into the hands of the clergy. Let the whole Church govern, either in mass or by chosen representatives, as in the days of the apostles. The representative form is certainly the most convenient, while at the same time the ends of government are fully as well secured, and the form of government is in no essential respect changed. There remains yet one more reason for concluding that the elders at Jerusalem were lay rulers. There were in the Jewish Church from the time of Moses certain laymen who bore a part in the government of the Church. These men were rulers in the temple and synagogue, and are frequently called elders of the people. The chief council or Jewish Sanhedrim were elders. This appellation was long in use among the Jews, and was generally applied to lay rulers.

This custom among that people may account for the term being retained and applied to the lay rulers in the Christian Church after it was organized at Jerusalem, for notwithstanding the Jewish ritual was superseded, we have seen that there were elders in the Christian Church there, who do not appear to have been ministers, but lay rulers, who fully participated in the administration of government and in all the important affairs of the Church.

Concerning the keys of the kingdom mentioned by our Lord first to Peter, there has been no little diversity of opinion and considerable altercation in the Christian world. Some have supposed, and especially those who have felt ambitious of power and lordly prerogatives in the Church, that Christ conferred upon Peter some high gifts and exclusive authority, which he designed to be handed down from age to age to his successors; and that Peter was constituted the prince of the apostles, with plenary power to forgive or retain sins, and at pleasure to bind or loose whom he would. As before stated, it is most manifest that neither Peter nor any of all the apostles so understood our Lord, nor is there one shadow of evidence from any one of them, in word or deed, in support of this pernicious dogma. And certainly Paul was not aware of any such thing, but in gross darkness and error "when he declared himself not a whit inferior to the very chiefest apostle." The plain truth is, that none of those holy men ever made the first move in the direction of superiority over the others, nor did any one of them ever claim the power to forgive sins, and we hear of no such blasphemous attempts ever having been even squinted at by any of them in all the New Testament. Such audacity required a darker age and consummate depravity to give it birth. The subject of the keys is to be considered not only in view of what is recorded in that connection in the sixteenth chapter of Matthew, but in strict conformity with what the other evangelists have said on the same subject, with fair deductions from their lives and practice. By pursuing this course we shall see as we advance, that if they were faithful to their Lord's commands, they understood the power of the keys and of forgiving and retaining sins, to consist alone in

preaching the gospel and administering the sacraments, in admitting members into the Church, and in the exercise of church discipline. All this we see they did do in the name and by the authority of the Lord Jesus Christ, and nothing more nor less. And they all had equal claim to the keys and made as free use of them as Peter. Christ said to Peter, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. xvi. 19. Again: "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—John xx. 21–23. Here it appears all the disciples were present except Thomas, and what he said to one he said to all. Now, that this whole subject in all its bearing may be fairly before you, see Matt. xviii. 15–18: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Here again it will be seen that all the disciples were present, and were all addressed by our Lord, one as much as another. The keys, however, are only mentioned once, but the binding and loosing, forgiving and retaining sins, are several times spoken of in nearly the same words as used by our Saviour to Peter, and it is certain that Peter was present each time, and must have understood the same thing to be meant each time. Then, as it is certain the Saviour addressed all the other disciples in the same language, they all had the keys and knew their use and how to handle them. When they were to be used in unfolding the

plan of salvation and presenting the terms of pardon and eternal life to sinners, all who used them for this purpose taught repentance towards God and faith in our Lord Jesus Christ, and that God would pardon penitent believers and admit them into heaven, but the disobedient and unbelieving he would exclude forever. With regard to church discipline and censures, the keys are fully defined and the course to be taken is plainly marked out. Disputes between individual members may be adjusted by themselves as our Lord directs, but in case of failure, it has to go, not before Peter or Paul, but before the Church. The Church in this case has the keys, for the Church has the right of admitting members to communion, and also of censuring and excluding offenders. And again, the Church may remove her own censures when, in her Christian judgment, it becomes right to do so. And in so far as she acts in strict conformity with the rule given by Christ, he will approve and ratify as he said. All sins committed by men against their fellow-men must be infractions of the divine law, which binds man to man and all men to love and reverence God. Sins committed against men may and ought to be forgiven by men, as our Lord directs, until seventy times seven, where there is a manifestation of repentance. But sins committed against God cannot be forgiven by men. They can only be forgiven by the great Supreme Law-giver himself. And even the sins which we commit against each other are at the same time sins against God, and while we forgive each other, as it is our Christian privilege and duty to do, yet this will avail nothing unless God should extend pardon as broad as the offense. The Church may forgive and yet the Lord may not. And again, the Lord may and doubtless does forgive in many cases where the Church does not, for she often errs. Hence, in all cases pardon and all other mercies and blessings are from God alone, and where he has promised to ratify what the Church does, it must be understood of things which he has commanded her to do, and which she does according to his Word and in the right spirit—the spirit of Christ. The keys in the hand of ministers of the gospel are rightly used by them in preaching Christ, and through him justification

and eternal life; and in the hands of the Church they are used as Christ designed, in uniting with the ministry in building up the kingdom of Christ and the government thereof. All united are to govern in wisdom and mercy, for edification and not for destruction. The counsel of Christ to the Church is to separate herself from disorderly and wicked persons who cannot be reclaimed, but never to follow such with her anathemas, but to pray for them.

Ecclesiastical rulers have no right to interfere with civil government, nor is it the prerogative of civil rulers to interfere with church polity. Separation is most salutary for both. Christ and his apostles paid tribute to whom tribute was due, and custom to whom custom, and honor to whom honor, and lived peaceably with all men as best they could, but they never invited the secular arm nor the sword to their defense in any way. Though some divines have supposed not only that these powers may be rightfully employed in defense of the truth, but that God has ordained them in the hands of the magistrate for the special purpose of punishing evil-doers, both in and out of the Church. Among other portions of the Scriptures of divine truth, they refer to the thirteenth chapter of the Epistle to the Romans, where the writer speaks of certain powers ordained of God and denominated his ministers. Whatever these powers may be, Christians are urged to obey them from the weighty consideration that God ordained them, and they are his ministers for good and a terror to evil. It is said that they bear the sword for the punishment of evil-doers. But it must be observed that the moral law stands prominent in this connection, and seems to be held up as the rule of these powers as well as for the ruled who are exhorted to render obedience, and both rulers and the ruled are to be governed by this law. As all secular powers indiscriminately do not rule in conformity with the moral law, but in some cases wage war upon God and his government, it may be seriously questioned whether all kings and magistrates are his ministers; for many of them not only do not punish evil-doers, but it is well known that they often spare evil-doers and punish the innocent and virtuous, and that, too, for their

loyalty to the King of heaven. I conclude, therefore, that we are not authorized to believe that Paul had reference to power outside of the Church when he declares them to be God's ministers for good and a terror to evil-doers, for, as before shown, the reference could not be to all powers indiscriminately, as many of them are opposed to God and all purity, and to obey them would virtually be to disobey God and trample upon his authority. But as to the question of loyalty to civil rulers, this is not questioned in the least degree. They are to be obeyed where it does not lead to disloyalty to the King of heaven and the perpetration of crime. As these powers were ordained of God and were his ministers for good, and Christians are admonished to obey them in the discharge of their Christian duties, it must be manifest that these powers are to be understood of powers in the Church. Nothing can be plainer and more fully demonstrated than our high obligations to render obedience to God, nor can anything be more palpably false and absurd than to suppose that God has created powers and obligated us to obey them as a religious duty, when it is well known that many of these secular powers neither fear God nor regard man, and obedience to them would be incompatible with our allegiance to the Most High. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Because tribute is due and may be lawfully paid to Cesar, that is no evidence that he is one of God's ministers for good; nor is it true that God has armed any one with the sword, in or out of the Church, for the punishment of evil-doers, much less all his ordained powers. Where Paul mentions the sword as being in the hands of these powers or rulers, it is to be understood correctly in a metaphorical sense. The sword is an emblem of authority in the Church, to admonish, reprove, rebuke, with all long suffering and doctrine; to exercise discipline and correct evils in the name and by the authority of Jesus Christ, but never to shed blood or in any way to violate the law of love. "Owe no man anything, but to love one another," says Paul, which is every-

where throughout the New Testament the teachings of Christ. And the only sword which the Head of the Church has authorized his servants to use is the Word and Spirit, which are mighty through God to the putting down of strongholds. And the powers and rulers in the Church are such as we have before shown them to be, and the standing admonition is to esteem others better than ourselves, and to be subject one to another. And let it be remembered that the Lord has appointed no powers in his kingdom to lord it over his heritage, and if there be either in or out of the Church powers which come not up to this rule, they are not Christ's friends, but his enemies. All the teachings of Christ and his apostles, together with their lives, present a comment upon church government to be read and known by all men, so as to leave not one shadow to obscure the true meaning of the keys and the power of the sword; for we see that these were committed to the first ministers and Christians, and were wielded by them as the Master designed they should be. But what were they in those hands? Manifestly no lordly power, no fleshly arm, no sword other than has been alluded to. The Word and Spirit were all the weapons Jesus Christ ever bequeathed to his Church for her extension and defense in the world down to the end of time. And the idea never seems to have intruded itself into the minds of men that one man was to lord it over another, or that the secular arm and sword were power created by Christ for the punishment of heretics and evil-doers, until the Church departed from primitive purity and simplicity, disregarded the counsels and laws of Christ, and united with the world and imbibed its spirit. The spirit which was wont to call for fire to fall from heaven upon the enemies of Christ was early rebuked by him, and that rebuke stands unrepealed to this day. The Church, while she exercises discipline, is to do it in conformity with the law of love, and although she is commanded to separate herself from the wicked, she is strictly forbidden to persecute them. Indeed, the children of God are commanded to even love their enemies, and to pray for such as despitefully use and persecute them, and remember that vengeance belongeth unto God—he will

repay. As one error may be and often is fruitful in the production of many, so an egregious blunder in misinterpreting Paul in relation to the powers ordained of God, and who are said to bear the sword and to be his ministers for good, has doubtless opened the way for many errors and inventions of Satan, which have been the greatest hindrances and the sorest curse to truth and religion. For no sooner than it began to be supposed that Jesus Christ had created a diversity of orders in the ministry and some lordly prelates in his kingdom, and ordained the use of the sword in a literal sense in the cause of truth, than the interpretation obtained that the magistrates and kings of the earth are all powers ordained of God, and are his ministers to bear the sword for the defense of truth and the punishment of heretics. Hence, the powers in the Church called upon the powers of earth to wield the sword as God's ministers of vengeance for good, which resulted in rivers of blood, lamentation, and woe. This popish interpretation of certain portions of the sacred Scriptures has been only too much favored by some Protestants, in so far as they have admitted that these powers which are said to have been ordained of God are temporal rulers bearing a sword of state in their hands, when a little thought and investigation would have shown at once that they are powers in the Church, and furnished with no other sword than has already been demonstrated, and authorized to govern in no other way than that of a merciful course of discipline, as directed by the moral law, which is couched in that very connection of Scripture, and ought to be a true index of a correct interpretation. The kingdom of Christ is totally different from this world and ought to be separate from it. His people may be loyal to the magistrates and rulers of earth but never disloyal to the King of heaven, and should walk in the light as he is in the light, doing good to all men, and be sure to owe no man anything but love. "This is right and acceptable with God our Saviour, who will have all men to be saved and to come unto a knowledge of the truth." Admonished as we are by the light of revelation, the history of the Church for many ages, and the counsel of the wise and good from the time of the apostles

to our own times, we should never for one moment conceive the idea of a departure from that equality in the ministerial corps established by Jesus Christ in his Church, nor question the right of church members to a full participation in the government thereof, either by representatives or otherwise, for no one who is familiar with the past has failed to discover the dark train of evils which has followed such departures. And it may be predicted for the future that the creation of higher and lower orders in the ministry will continue to prove a curse to the Church and to pure religion in all coming time, as it has done in the past, without one solitary exception. The tendency is to popery and to beget pride and lordly domination in the family of the Lord, for which no good reason can be assigned nor apology offered—nothing but a mistaken policy, or the lust of the flesh, the pride of life, and unsanctified ambition; such as influenced the Jews when they desired to be like other nations, and rejected God and his righteous and salutary regulations by asking of him a king. Christ alone is our King, Lord, and supreme law-giver, and we acknowledge and desire no other.

LECTURE XXX.—ON CHRISTIAN MISSIONS, PASTORAL CONNECTIONS, AND MINIS- TERIAL SUPPORT.

THE gospel of the Son of God was designed for the world, for all nations, and wisely adapted to the wants of all people, of every language and tribe. All men being fallen, wretched, and ruined, are alike in need of what the remedial system proposes to do, and none without its saving benefits can ever see God and dwell with him in light. Ignorance and selfishness are peculiar to all men as though they constituted a part of the very nature of all, and truly a manifestation of these elements is coextensive with the race, being legitimate fruits of a depraved nature. The united wisdom of this world would never have devised such a plan as the gospel, nor have thought of such self-denial and sacrifices as God has ordained for the enlightenment and regeneration of the world, nor once of such instruments and agencies as mortal men—men of like passions with themselves—sent as ambassadors of God and messengers of mercy and peace. Whenever great and important matters are to be accomplished, men are wont to select and commission the greatest of earth's sons for such purposes, as the only competent agencies, and then to reward their services with large sums of the mammon of unrighteousness. But the Lord of the kingdom at whose mandate all the angels fly in swift obedience, has seen fit to choose feeble, mortal men as his instruments in the grandest and greatest enterprise ever known to the world since time began, and one that involves more interests than all else. Man is to contend with man, and not only with man, but with principalities and powers, with spiritual wick-

edness in high places, and with the very gates of hell and its legions. And for all his toils and conflicts he has no promise of worldly renown or worldly gain; only his bread and water shall be sure here and his reward great in heaven. The Master himself left the heaven of heavens, laid aside his robes of ineffable light and crown of glory, clothed himself in a body like ours, and established his mission in this world of rebels, to emancipate them from their chains and subdue them to his reign. He was a man of sorrows and acquainted with grief, and had not where to lay his head; his enemies mocked and slew him, and his friends denied and forsook him, and yet he uttered no words of complaint, nor did he halt or shrink from the work which he came to do. The law of discipleship is self-denial in all things, perseverance in following him at all hazards, with the promise of poverty here and glory and life hereafter. He said, "If any man will come after me, let him deny himself, and take up his cross and follow me." If need be, the disciple must forsake father and mother, wife and children, house and home, kindred and country, and consecrate himself to Christ and take him as his portion. There is no compromise with the world, no time for rest and ease, and no retreat from the war; our enemies are many and mighty, and let our watchword be, Victory or death. He who gives his heart and life to Christ, and plants his feet in the midst of this wide harvest-field, should not hesitate to give him all, to lay all down at the feet of his Lord, and bend himself and nerve his arm to his work with a settled purpose of mind to take no rest till the sun goes down.

As time, whether long or short, is a point in eternity, and as the ocean is made up of drops and particles, so eternity is made up of moments, and by this measure it is meted out to us, and in its flight it is swifter than thought or a ray of light. Time, in its swift flight, demands of us prompt and swift improvement or it is gone from us forever. With the same swiftness that time flies, hell is being peopled from our midst, even from this land of light and truth, where missions have long been established, and missionaries been long in the midst of the people. One principal reason why missions

do not succeed better abroad may be that the missionary fire does not burn as it ought to at home, and when it goes abroad it neither gives light nor heat, as it had little or none at home. The world has been a missionary field from the days of Jesus Christ and his apostles throughout all its ramifications, and will continue to be such to the end of time here. And the Church in all her members is or ought to be a missionary society, and all her funds missionary funds, and her ministers missionaries. The missionary spirit is the spirit of evangelization, and constitutes the light and salt of the world, which alone is destined to bless the world and christianize all nations. The missionary spirit is just as essential in the stated pastor as it is in him who travels broadcast over the world or penetrates into heathen lands, for destitute of the heavenly flame, he will preach his congregation into a state of cold and dead formality, and only create a nursery for the growth of infidelity. Christ and his apostles were missionaries. Their field was for a time the land of the Jews, but finally some of them crossed the boundaries of Palestine and penetrated into other countries, and while the fire burned God's blessing crowned their efforts, and the empire of Satan trembled and fell where they went as lightning falling from heaven. The most useful men that have ever lived have been missionaries in heart and life, and success has attended them wherever they went more than any other men, and this the annals of the Church and the world will testify. Ministers and people, to live and act well their part, should remember that they are co-workers with God, that their station and responsibility are high and solemn, and that they have much to do and a short time in which to do it, and that the night will come in which no man can work. The commission given by Christ to preach the gospel to all nations, to every creature, is at once a demonstration that the plan being as wide as the world the Church was designed to be universal, and that none are to be overlooked or passed by, for Christ has commanded that repentance and remission of sins shall be preached among all nations. But let it be remembered that this is to be done in demonstration of the Spirit and with power from on high.

One spirit, the spirit of Christ, which is the spirit of missions, is to pervade the whole Church, to stir and animate all hearts, to speak in every sermon, to nerve the arm of every Christian soldier; and finally to crown the whole with an abundant harvest, is the gift of the Spirit. "Not by might or power, but by my Spirit, saith the Lord." The Church is his, the cause of missions is his, and to such as ask the Spirit will be sent down with power. Life, and wealth, and time, and talents, and learning and influence, are all to be given to Christ; sacrifices are to be made, privations endured, labors performed, and the battle must be fought, it will be fought, and the victory won. It is the missionary spirit that will do all this. Animated with the holy fervor, he will go out into the highways and hedges, into every nook and corner, and attack the stronghold of Satan in city and country, and contend as a Christian patriot for every inch of territory on this globe, and claim it as the right of Prince Emanuel, who bought it with his own precious blood. He who goes fully into the work as Christ has directed, goes as a messenger from God, bearing tidings of good. He goes panoplied for the fight, with shield and sword, and the scabbard thrown away, and Christ who sent him goes with him and stands by him in every conflict, and the Holy Spirit attends with his crowning influences. To be successful in this great work, our armour must be kept burnished and bright by constant use. When once buckled on it should never be laid aside until the day of discharge, "for there is no discharge in this war until death."

Why the standard of the Cross has not ere this time been planted in every land, and the Church extended her victories over all the tribes of earth, should be made a matter of serious inquiry by every Christian heart. Century after century has passed away, empires and kingdoms have risen up and then crumbled into dust, and yet but a small portion of the world is Christian at the middle of the nineteenth century, and much of that is only so in name. Taking our stand on Mount Zion and looking over the missionary field, we shall see a wide difference between the missionaries of the first century and their success and such as have followed

after them. If the like success which attended those had attended all since, would not the cross of Christ at this day wave in triumph over this entire earth? The difference in success is not to be ascribed to the difference in gifts, such as miraculous influences from God, for his gifts are always such as are necessary and best for the time and circumstances, and these will be imparted to such as ask them and make the right use of them. "For he will give grace and glory, and no good thing will he withhold from them that walk uprightly." Nor is the want of success owing to a deficiency in numbers and the want of facilities, for all these abound more than then. What, then, are the hindrances? Is the world more obdurate and wicked than then? Certainly not. Manifestly the hindrances are not in the world, but in the Church. If the Church had done her whole duty the Lord would long since have subdued her enemies under her and made her a praise in all the world. Zion's sons and daughters have forgotten her, they have fought with each other, they have become time-serving, worldly-minded, selfish, and proud, and loved the world and the praise of men more than that of God. Her priests to an alarming extent have cared more for the fleece than the flock. They have shunned toil and privation and sought a life of ease and luxury. And in many places the rich and the great of the world have been sought for and the poor passed by. Many of the professed ministers of Jesus Christ have no talents or call to go out into the hedges and obscure places of this world to preach the gospel to the poor. Their mission is where things have been made ready to their hands, and where the work will be easy and the salary fat, and where the people are competent to appreciate their fine parts. Such are fashionable ministers, and their congregations fashionable Christians, fed with well-prepared sermons, marked and dotted, and sent home to their hearts as if wafted by the breezes from the regions of eternal snow. Such congregations and ministers would veil their faces with a blush of shame and contempt at the plain, soul-stirring preaching of the Cross, accompanied with a halo of missionary fire, kindled by the breath of the Holy Spirit. The main cause

of the tardiness of Zion is owing to a want of the true missionary spirit. The same Spirit which commenced the work and animated the hearts of the first ministers of the Cross will carry it forward to its consummation, and the time has never been, and never will be, when it can be dispensed with. Missionaries, itinerant men, sometimes called circuit-riders, cannot be had in the field at this day. Why is this so? Are there no Macedonian cries from the multitude? Surely there are many even in this land of steady habits. They come up like the sound of many waters, like solemn appeals from Calvary, mingled with the groans of Him who expiated our sins there. Why, then, are these calls not heeded? The answer is: First, there is too much work to do and but little pay; secondly, the station is too low and the talents too high for such a life of toil and privation; and, finally, the hallowed flame of missionary zeal is wanting and burns not in the heart.

Such influences in the Church have done more to paralyze her energies than a host of external foes, and yet they have been fostered there while preying upon her very vitals and drinking up her life-drops. The origin of these evils has been ascribed to certain causes, such as the want of a competent support, an open door for usefulness, etc.; while others have blamed literary institutions and theological training as having no little share in blunting the zeal of the sons of the Church and turning their attention to higher stations. As to an ample support and an open door, Christ has opened the door as wide as the world, and has pledged himself to go with them to the ends of the world, and no man who trusts him and does well will starve or fare worse than his Master did. And as to college training, if that has resulted in such a blight and curse, the mischief is not a necessary evil, but an abuse of what may well be considered a blessing. That the sons of the Church have contracted habits of extravagance and pride and had their zeal for God chilled at college is not denied, but the evil complained of is justly chargeable upon the Church herself, and mainly upon the pulpit. It is mournfully true that our sons in the Church who are to succeed us in the ministry, are fed and nurtured with a lifeless

form of words, both at home and abroad, and made to believe that religion consists in a round of formalities, and that the world is to be converted by the wisdom of men. The Church and her sons have a right to the wisdom of the world, sanctified by the grace of God, but they must have the wisdom that cometh from above, and then an humble heart filled with holy fire from God's altar to prepare them for his work.

The work of the ministry not only contemplates a form of sound words to be presented to the people for their instruction and edification, but the truth of the Lord is to be spoken in demonstration of the Spirit and power, and all his sacred work in the Church should be done with holy zeal. A work so purely spiritual can never be done with success and meet the divine approbation when attempted with lifeless formality. Holy unction from God is absolutely necessary in order to success. This in all ages and places has been the secret of ministerial and Church success, and let this fact be remembered in colleges and theological seminaries, while under a course of preparation for labor in the great harvest-field. The spirit of true piety must be promoted there, and the fervor of God's love in the heart must be kept burning there by the instrumentality of instructors. This overlooked and neglected has brought reproach upon institutions and efforts to prepare men for the service of the Church, and their preparation has appeared to be useless, while others with less preparation and more zeal and heavenly-mindedness, have gone far in advance of them and been much more useful. Missionaries with cold hearts should never be sent forth into a cold-hearted world. This is like bringing ice in contact with ice, which can never be expected to melt and mould the nations of the earth into living Christians. Many of the converts under such a ministry are more like statues of ice than living beings, created and moved by the life-giving breath of the Almighty. This frigidity, which often emanates from the schools of the prophets, while it is charged upon the schools, is more justly chargeable upon the miserable policy of the instructors, who fill the minds of their sons in the ministry with prejudice against

what they are pleased to stigmatize as fanaticism, and so to chill their hearts and localize their feelings as to prepare them to look out for some rich congregation or the school-room, where they are imprisoned for life.

Here I may with propriety speak of regular pastors. That the Church has need of the stated and regular labors of ministers is not questioned. For permanency, the constant ministrations of a pastor are of vast importance and almost indispensably necessary, and no Church can well prosper without such connections and labors. But this is by no means all that the Church needs. Itinerant men are of equal importance, and essentially necessary for the extension of the kingdom of Christ in a world so diversified and scattered as this. The gospel ought to be preached without delay in every neighborhood and village as well as in the populous cities, and this part of the work ought to be done by the very best and most talented of our ministers, such as Barnabas and Paul, who, by the ordering of the Holy Ghost, were separated and set apart for this purpose. Then as the work advances let every conquest gained over the kingdom of darkness be manned by heavenly-minded pastors, who care for the flock, and who, being imbued with a divine unction, "count not their lives dear unto themselves, so that they may finish their course, and the ministry they have received from the Lord Jesus Christ." Neither can the stated pastor nor the itinerant minister be dispensed with by any people without great peril to the cause of truth. And while I call attention to the pastoral connection with congregations on the one part, I beg and plead with the Church, by the mercies of God, that there be no abandonment of the itinerant corps and missionary enterprise, for as this declines in the army of Israel, she is shorn of her strength and despoiled of her glory.

On ministerial support, it appears to me useless to multiply words, as this duty is at once so plain as to commend itself to every sober mind. The Church of Jesus Christ, though composed of ministers and lay members, is one—one body, one household, one building, and all these are members one of another. "Where one member suffers, all the members

suffer with it," and where one member rejoices, they all rejoice with it. The influence, whatever it may be, runs through the whole body, and calls each member into sympathy with each and all; and as one member is united to Christ and tenderly regarded by him, so are they all. They are God's husbandry and mutual helpers one of another in the glorious cause of Christ, and wherever and whenever the Lord makes it the solemn duty of one to preach the gospel, that is his work and his only work through life, and God will require this at his hands. But there is another side to this question and another obligated party in this organized family, under an obligation no less solemn and weighty to sustain God's ministers than that which obligates them to minister to his flock, and this obligation may not be connived at by either without incurring the displeasure of the Master. Ministers, like other members of the Church, doubtless in some instances require much more to sustain their pride than to support their families, and to the detriment of religion, raise their children in idleness and extravagance, which is an evil under the sun, and has no little agency in crippling gospel aid. Let this abuse be corrected by them under the abiding impression that we sin against God when we waste his funds in feasting our lusts. It is a good man's duty to deal sparingly with the Lord's money, and persevere in his work without bitter complaints, when he has as many or more comforts than his Lord and his first ministers had, and perhaps is doing much less good.

But what shall we say of the lay members of the Church? Have they any license from the Lord to consume upon their lusts and pride that over which he has made them stewards? This, however, is often done, and their dues are withheld from God, while they condemn similar conduct in the clergy, as though the Lord would approve in them what he condemns in his ministers. And to sustain the pride and luxuriousness of themselves and families, members of the Church, even at this day, rob God of the tithes and offerings which are due him, and subject his cause, the price of his blood, to the blackness of famine. If the crumbs which fall from the tables of the Church in profusion to feed the greedy dogs of

lust, were righteously husbanded, it would afford an ample salary for all the doing ones of the Church; and that which is wasted by a profligate priesthood and laity would create a larger fund than has ever been found in the Lord's treasury since Christ suffered on the cross. We are all responsible to God, both ministers and private members, for the earthly substance that comes into our hands, and are under obligations to make a religious use of it, as we are obligated to love and reverence God and love the brethren. Taking this view of duty, it must be manifest that all who withhold what God claims at their hands are guilty, and those who lavish upon their lusts what they owe to God are doubly guilty; they are guilty, in Scripture language, of robbing God and also guilty of making an idol of their own persons. The Lord says, "Ye have robbed me, even this whole nation"—robbed me in withholding tithes and offerings. He who made it the duty of some men to preach the gospel, made it no less the duty of all others to afford them a reasonable support, for he ordained that they who preach the gospel shall live of the gospel. Ministers are bound to preach the gospel and the people are bound by the same law to sustain them. According to the law of God which is to govern the household of faith, those who sow spiritual things to the people have a right to reap some of their carnal things. "They which minister about holy things, live of the things of the temple. . . . Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. ix. 13, 14. If there rests a woe, therefore, on the ministers of Jesus Christ who preach not, there must be a woe upon the Church if she does not support the gospel. By Heaven's own declaration we are assured that he who seeth his brother have need, and shutteth up his bowels of compassion against him, hath not the love of God in him. He turns away from his own household and refuses a cup of cold water to Jesus Christ, and has no bowels of compassion towards his Lord who redeemed him with his life-drops. He that turns away from a needy disciple, and especially from a faithful minister, turns away from the Master of the household. "Forasmuch as ye have done it unto one of the

least of these my brethren, ye have done it unto me." It is the religious duty of all to provide for their own household, and he who does it not has denied the faith and is worse than an infidel. This sentiment seems to please those who love the world more than they love God, and they fly to the passage alluded to for relief whenever their consciences goad them for withholding the Lord's due. But it has as clear a reference to the Church—the household of the faith—as to a man's own private family, and stands connected with a bill of instructions given to members of the Church, including ministers and people, to direct their conduct to each other. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Tim. v. 8. It is the law of Jesus Christ that his household love each other, and that they all unite in bearing the burdeus of the Church, and this is part of the household of faith, and he who does not provide for the Church and aid in her support, has denied the faith, his kindred, and his Lord.

LECTURE XXXI.—ON DIVINE PROVIDENCE.

THIS subject presents to our limited capacities a vast ocean which, while it is seen to be a reality, cannot be comprehended in all its parts and operations. Yet is it most encouraging and cheering to all helpless, dependent creatures, and especially so to the race of man, to know that the great eternal Father of spirits presides everywhere, and extends his parental superintendence wisely, graciously, and righteously over all things. There are only two classes of beings and things known to us, righteous and unrighteous, good and evil; and this distinction of beings and things has been made known to us by the revelation of such laws and regulations as exhibit the true qualities of each. There is positive good and relative good, positive evil and relative evil, which may be classed into moral and natural good and evil. By positive good, we are to understand that which is good in and of itself; by relative good, that which is so in relation to other beings and things. In the highest sense, there is but one positive good in the universe, and that is God. "There is none good but one, that is God."—Matt. xix. 17. The superintendence of this Being is what we call providence. He is both positively and relatively good, and being immutable, he can neither plan nor execute any evil whatever—all must be good. By this rule we may know his plans by his works, and the quality of both by his immutably perfect nature. Providence can have no rule or law outside and apart from his own holy nature to direct him in all his plans and works. Once righteous and good, forever so. The relative good which he does throughout his vast empire has a relation to himself and to all under his administration, and flows from his positive goodness. Positive good in creatures

must be either by creation and preservation or by redemption and sanctification, and must be understood in a qualified sense, as mutable and liable to change. But it never can be changed from good to evil by the power that produced it, as this would be against his nature and will; but it may be changed by him from evil to good, when done in harmony with the attributes of Providence and that freedom of will with which he has endued the creature. And upon the same principle the good in creatures may become positive in such a sense as never to change and fall from a state of uprightness, as in the case of angels who kept their first estate, or such of our race as actively receive by faith the positive good provided and offered by Providence, which is Christ our life, the true and abiding seed. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John III. 9. As to positive evil, this is also to be understood in a qualified sense. There is an eternal good, but there is no eternal necessary evil, which was so in and of itself. There is but one being who is eternal, and he is good, and there are no eternal things, for they have all been produced by him in time, and all good when they came from his creative hand, whether beings or things. How, then, came evil into the empire of Jehovah, if he did not create it, and it cannot be self-existent? Good and evil must consist in the nature of things or the quality of actions, and often in both. But as all beings were created under the supreme law and will of the God of the universe, they had a morality of nature, a moral quality, which was good. This good would have been positive if no government had been exercised over them and no obedience required, but there could have been no quality of action, any more than there is in a block of marble or the golden vessels of Solomon's temple, and they would have been no more fit subjects of rewards or punishment. It may be assumed and fairly maintained that as there is no eternal evil in the universe, and Providence could not produce it in harmony with his will and attributes, that it could only come into existence by disobedience and a violation of the supreme will and law by creatures. Moral evil is a transgression of

the moral law; it is an act against the whole Godhead—decrees, laws, will, and nature, all. Such a thing as moral evil cannot possibly be willed by the Holy One; it is something opposed to his will—an act against it. If he wills a thing it must be good, for he cannot will evil. Moreover, evil could not have been if there had been no such perfections as belong essentially to God, nor then if there had been no such creatures as men and angels, made and placed under the universal standard of moral rectitude, endued with the most perfect and well-balanced freedom of will of which creatures are capable. There must be no defect in purity of nature and none in freedom of will, or there will be, as there must be, a release from moral obligations and the weight of responsibility.

And again: In so far as Providence wills, decrees, or by his superintendence plans, works, or in any way influences his creatures to evil (were such a thing possible), there is a release from responsibility in the same ratio. All responsible creatures must not only be free in reality and capable of voluntary choice, but they must feel within themselves a consciousness of it, or they never can feel a consciousness of either guilt or innocence. Who does not feel certain of his own being?—that he has within him memory and thought? No one doubts this. We have the same evidence and the same consciousness within that we have the power of free volition, that our actions are our own, and that we are responsible for them, that we have of our existence, and doubt the one as little as the other. This consciousness within us responds to the law and testimony in conscious guilt or innocence in relation to all our actions, whether good or bad. But who ever blamed himself for the evil deeds of others? or for that over which he had no control and could not avoid? We may regret that the innocent and unsuspecting have fallen by the hand of the highwayman, or that it was not in our power to prevent it, but we can feel no conscious guilt. That is impossible. And we may desire to have mightier intellectual powers, even like those of mighty angels, but never can attach any blame to ourselves because God did not see fit to bestow them upon us. How many of

our race have regretted that this world is liable to so many sorrows and death itself on the account of the sin of our federal head; while none have ever felt any remorse of conscience for the sin of Adam? But all must and do feel guilty for their own voluntary sins. For what other men do, or for what Providence does as an absolute sovereign and ruler, we are not responsible in any way, and never can be called to account, but will have to answer for our own deeds. As sin is not eternal, and Providence did not create or introduce it at any time, it is the work of responsible beings—of free volition. Moral evil commenced there, and in that way it progresses, but it never becomes positive and unalterable in the soul but by a voluntary rejection of the gracious, free tender of the full and complete remedy which the Lord Jesus Christ provided for the world.

It may be well to remark of Providence that he is not only essentially good, but he is relatively so, and it is his nature to do good to all his creatures, and he delights in their happiness but not in their misery. It is his nature to do good and delight in it and to hate evil. "The Lord is righteous in all his ways, and holy in all his works."—Psa. cXLv. 17. "Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity."—Job xxxiv. 10. What was creation at first in its primitive purity but an act of Providence? This, together with the gift of his only Son, the descent of the Holy Spirit, and all other mercies, are the gifts and blessings of kind Providence. Can it be possible that this same Providence ordained and brought about all this iniquity by his own supreme will and agency? Some good people have so thought, and that he did it that he might display his glory in the work of redemption, and thereby accomplish a greater good than could otherwise be accomplished. This might be possible if it did not present Providence as the author of the mischief in the first place, and, in the second place, millions of undying souls have gone and will go to hell by that stroke of Providence. The glory of the work of redemption appears to be lost, from the fact that it would not have been necessary had he not made it so, and in that case all would have

been forever happy, and none would have been locked up in eternal despair. The idea that Providence made countless millions of rational, immortal beings and doomed them all to sin against his holiness, and part of them doomed to suffer the untold sorrows of an eternal hell before he made them, and that he made them for that very purpose, appointed all the means for its accomplishment, and superintends the whole operation to its final consummation, and redeems the balance, and all for his own glory, is a marvelous providence, if it be a providence. That such sentiments are held is not to be doubted. It is even so, as we shall see. "The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is, nor can be the author or approver of sin." The question comes up before the mind, Was it possible for any that were doomed to sin and death to escape, or for such as were ordained to life to be lost? There can be no change. But who did all this? We are told that the most wise and holy Providence did it all. He ordered and governed all the sins of all men and angels, and then punished some of them in hell for their sins. Then we are told he who did all this is neither the author nor approver of at least a part of his own providential doings. As to the authorship, there need be no dispute, when we are told that Providence (God) did it all. That is the point any way against which I enter my protest. First, because we have no testimony from Providence that such is his work, but to the contrary. And, secondly, because he is holy and just, and this does not appear to be the work of such a being, but of one who is neither holy nor just. And, in the third place, it cannot be possible that Providence can do anything of which he does not approve. It would be more than a mystery that a kind father should

build a house and put his family of children into it, and set fire to it with his own hand, or cause it to be done by his ordering and superintendence, for the very purpose of destroying part of them that he might have the honor of saving the other part. But, worst of all, should it then be said they did it themselves and the punishment was just and righteous. No one could be at a loss to decide on such a case. All judicious persons would blame the father for his cruelty to his family, and censure him as the murderer of one part and give him no glory for the rescue of the other part.

There is no necessity for running into such extremes by ascribing everything which transpires in the universe to Providence. The position is wrong and contradicts itself, and never can result in any good whatever. If, when the Lord made this moral world, it had been as some men suppose a great machine, moved by the hand that made it, and according to his good will and pleasure, it could no less meet his approbation now than when he first put it in motion and pronounced it very good. The truth is, Providence is either displeased with his own works or there is much comes to pass continually which he has not ordered, for there is much which he hates. Highway robberies, midnight assassinations, perjury, and theft, and Cain murdering his brother, and the Popes of Rome torturing and murdering the saints of the Most High; these and such like deeds are the works of wicked men, prompted by the devil, and not ordered and prompted by our Heavenly Father. There are some things done by devils, some by wicked men, and some by good men and Providence, but these all bear the impress of the author, and no one is responsible for the doings of the other. Why the Almighty created such a vast variety of beings and things we cannot tell, or why he created men and angels, only that his design was wise and good and could not be otherwise. That all creation should have been placed under the same laws and regulations is neither right nor true, nor is the same exercise of providence requisite and right in relation to all indiscriminately. One part is only capable of acting as acted upon. Another part is capable of acting by virtue of animal life, but is destitute of ration-

ality, whose actions can have no moral quality, consequently must be irresponsible and not subject to moral government. These all being under laws and regulations that are absolute, and controlled by an overruling Providence according to his good will and pleasure, never offend against the ruling hand and are never censured by him. Providence clothes and feeds such as have need, though they have neither store-house nor barn. In all this department there is no consciousness of good and evil, no regret for the past, neither hope nor dread of the future, nor can there be any where such laws and providences reign with absolute sway. Nor will it alter the case in the least degree to place rational beings under the moral code requiring of them obedience, while at the same time their actions are as absolutely controlled by the sovereign will of Providence as the rains and lightnings of heaven. Such a train of providences would disturb the whole government of the universe and wind up in a farce—"that whatever is, is right." Decrees and providence can never be separated as it relates to operations and final results. Where one is absolute the other is absolute, and whatever is absolutely decreed is as absolutely accomplished by Providence, and the intelligent universe has no more to do with it, except to submit to it, than with the reins of government in the sovereign hand of the King of heaven. Absolute decrees and absolute providence, therefore, amount to the same in the end, and those who hold the one of course hold the other. There are doubtless absolute decrees and providences in relation to some things, but not all things, and these are regulated in righteousness and justice, in view of divine rights and works as well as in regard to the responsibility of rational beings. Permissive decrees and permissive providences must be associated together, and if they mean anything different from what is meant by absolute decrees and providences, must signify free agency and accountability, and, as a matter of course, freedom from the reign and rule of absolute decrees and providences. If this be what is meant, free agency is a better phrase than permissive decrees, as it better conveys the idea of that freedom of volition which the Creator granted to his accountable

creatures, and neither took away nor bound up in everlasting chains. But if this be not what is meant by permissive decrees, and providence associated with it, then the phrase is a solemn farce, and has no signification other than that of absolute decrees and providence, and the use of the term in such case is deceptive and calculated to mislead. Let it be remembered that when it is said that God decreed to permit his creatures to act voluntarily, the phrase decreed to permit is to be understood when explained by those who use it, only to signify liberty to act in one direct line, in perfect conformity with absolute decrees but never against them. Or if they mean a permission to act contrary to such decrees, it can only mean liberty to do that which is impossible and to strive to overthrow unalterable decrees, for the accomplishment of which an Almighty Providence stands pledged and will perform. Then, the sentiment may be summed up in these words: God gives to his creatures permission to do what he has ordained they shall, and his providence will bring to it pass. Now, if this is not a true version of permissive decrees and providence, but the advocates of the doctrine intend to teach the doctrine of free agency, just let them tell us that all things were not unalterably decreed. The sentiment that Providence does all things and brings all things to pass, makes it very convenient for some men to excuse themselves and place all their sins to the account of Providence, when Providence is clear.

Providence has been divided into immediate and mediate, ordinary and extraordinary, common and special, universal and particular. Nothing, however, is gained by these distinctions, as it can only mean after all the workings of the same hand, either with or without means, and to a greater or less extent. Providence, while he has not introduced moral evil, has not absolutely prevented it, which, perhaps, could only have been done by either not granting volition and trial, or the annihilation of it and of the moral government of the universe of mind. Be this as it may, I have shown that all moral evil is opposed to his nature and righteous will, and is not the work of his providence. But it does comport with the nature and will of God to guard and

defend the rights of his throne, to comfort, defend, sustain, and in every way to bless his loyal subjects; and in many things to restrain Satan and wicked men, to overrule evil, and to punish all rebels against his government, who will not submit to his authority and accept offered mercy. As God cannot lie or do wrong in any way, he must necessarily do right through all eternity. And he could not with honor, in harmony with his nature and government, force the will of man in any way to rebel against him, and then justly punish him for it. It may be stated and fairly maintained that Providence cannot force the will of a responsible subject of his government to forsake sin and enter heaven through Christ, for as he cannot force the will in one way, he cannot righteously do it in the other. But Providence can righteously provide salvation for all, and tender it to all, upon such conditions and with such aid in the way of divine influence as is adapted to their condition to make acceptance possible, and righteously save such as do accept on that self-same condition forever. On the other side, all those who have this gracious offer of salvation and the aids above named, and will not accept, but do voluntarily reject it, Providence cannot righteously save them, but must in justice and for the preservation of his authority and honor, send them to perdition; and is more honored in the sentence, when it was their own free volition that rejected, than he could be to save them against it. However, on the same hypothesis that Providence could involve the world in sin on absolute principles contrary to free volition, on the like strange and unaccountable principles, he might save them all, irrespective of volition; and it seems he would be righteously bound to do it, for if the first act which involved them should turn out to be unjust, to make reparation could be nothing but right. But as Providence did not involve the world, it was great love and mercy that redeemed voluntary rebels and offers them life so freely. This one act of Providence ought to be and is a sufficient index to point out the whole course of Providence to all reflecting minds, and to convince them that he has no pleasure in the death of any of the race, and works nothing against their salvation, but

all he can consistently with his character and government for it. Now, by whatever principle Providence works at one time and one place, he works at all times and in all places, "for he is the same yesterday, to-day, and forever." Once good and kind, forever so; and if good and kind to one, he must be to all, "for he is no respecter of persons." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But it is said that Providence has not dealt alike and bestowed his gifts alike upon all this world; that he has bestowed more of his munificence upon some than others, and cast their lots in this world under circumstances widely different. This may appear to be so to some minds in respect to some things, but it cannot, and I am well persuaded that it is not true in matters of any great importance. Providence has equalized and balanced this world much better than many have supposed, in all respects, and especially in matters of great moment. He causes his sun to rise upon the good and bad, and sends his rains upon the just and unjust, and deals out the blessings of earth broadcast. Much of the difference, however, which our eyes behold in earthly things is owing to the providence or improvidence of earth's children, and not attributable to our Heavenly Father. We do much ourselves to make our lots easy or hard in life, by our improvement or misimprovement of the gifts of Providence scattered over the earth for our benefit, and when overtaken with evil, complain of Providence and blame him with partiality. That some are rich and others poor is true, but which of the two conditions is preferable is difficult to decide. The rich have their sorrows as well as the poor, and neither can have riches nor suffer poverty long, and certainly the rich will not be the better for their riches nor the poor the worse for their poverty when they come to die. Heaven is all at last, and neither can enter there without holiness, nor can they obtain that without divine grace. Now, if Providence has provided that benefit for all, and placed it within the grasp of all, then all are on a perfect equality in relation to the true riches, and none can complain of Providence, whatever may

be their destiny in the world to come. This sentiment has to some minds an alarming tendency, though I can see nothing calculated to alarm any one in the doctrine of a possible salvation for all this world. Certainly it ought not if it is consistent with kind Providence and sustained by the Bible and reason. Peter once doubted this same truth, but when God convinced him he opened his mouth and said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts x. 34, 35. This was the first time that Peter perceived that precious truth, yet it was truth, and an old truth, before it was discovered to him. It is just as true and as old as the Bible or the plan of salvation, and belongs to the same corporation, which has never been altered. Cornelius and some of that Gentile congregation had been blessed by Providence before ever Peter went there, and I dare not doubt the goodness of the same kind Father in heathen lands, even to this day, and before missionaries go there.

No enlightened Christian at the present day can well assume the position that the Holy Spirit only works, and that a possible salvation is limited to the circulation of the written Word, as this sentiment must necessarily exclude all infants and minors from heaven, unless they can be saved without sanctification, which will not be assumed. One thing is certain, if they are impure by nature they must be sanctified by divine grace or they cannot be admitted into heaven. If, therefore, it is admitted that all such as die in infancy are saved, the question is settled that Providence does works of mercy and sanctification in all lands and nations. This truth being settled, it will not be denied that all the infants that perished at the overthrow of Sodom and Gomorrah were sanctified and saved, while the wicked adults were lost, except Lot and his family, who were shielded by the protecting hand of Providence. And what is true in this one case, is so in all similar providences. That it was just and right for God to destroy those people cannot be controverted, but that it was right to destroy unoffending infants has been questioned, and ought to be if Providence

did not save them, but as he did do this, it was an act of kindness to take the innocent from the sorrows of life, while justice was meted out to the guilty. The righteousness of the Lord in laying his hand upon individuals and upon cities and nations for their wickedness, in punishing them, can no more be questioned than the principle of justice or the final judgment. The principle is the same. This principle always regards a future state and the opportunities afforded in this life to prepare for the next. Where there are no means provided and no possibility of salvation, there is no possibility of righteous condemnation and damnation, for as no one can be guilty of that which was impossible—of rejecting a mere nonentity, and made so by Providence—so just condemnation on that principle is impossible and only ideal. The principle is, where Providence gives nothing and offers nothing, he requires nothing and condemns no one. God has said that his ways are equal. "Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you."—Eze. xviii. 29, 30. Here it is seen at once that justice and judgment are founded upon the equal ways of the Lord, whose provisions and tenders of grace are to all, and justice will be administered according to that scale. And all the ways of Providence will be seen to have been equal when all things shall have been wound up in the great day. Some men, and even some Christians, charge Providence, as did Israel, that his ways are not equal, but when they come into the sanctuary and understand the matter, they will see that the Lord is right and themselves wrong. Providence has conferred at different times and in divers ways favors upon some men which he did not upon others; sometimes as a token of their worth and sometimes for the benefit of others, in carrying out his plan of mercy. The apostles were called, chosen, or elected to honor and toil for the good of the Church and the world, but many others, less honored by marks of distinction, were equally the children of God and as certain of heaven. In consummating the plan of salvation for the world, God made choice of faithful Abraham as the father

of the faithful, rather than Job or Melchisedec, but they were no less interested in the plan. And in the family of Isaac, Jacob, rather than Esau, was chosen, in whose family the Saviour of the world was to be born according to the flesh. This we are told was according to election—it was election. But what was the design of it? and who was chosen? Jacob was elected. He was elected to a station in consummating a plan for the benefit of the world, that Christ by the grace of God should taste death for every man; for both Jacob and Esau, as well as all others. God left not the great plan of redemption to the blindness and uncertainty of chance, but made it certain by the gift of his Son, who should be born of a woman, made under the law, to redeem them that were under its curse; and he even chose the family, and then the particular branch of that family, down to Jacob and the tribe of Judah, in which Messiah should be born, that this purpose of grace, according to election, should stand. “Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.”—Rom. ix. 5. Then we are told that this was all done, and that Christ was made a little lower than the angels for the suffering of death, that he by the grace of God should taste death for every man—for both Jacob and Esau, Jews and Gentiles. But that this was not the personal election of Jacob and his posterity to eternal life, and the reprobation of Esau and his to eternal death, is certain from the fact that many who were called Israel were not Israelites indeed, but perished in their sins, while many of the Gentiles who were not of the family of Jacob and the descendants of Abraham became the spiritual seed of Abraham, and the elect of God in a personal sense by faith in Christ. This could not, however, be true if, as some suppose, the choosing of Jacob and the rejection of Esau had been personal election and reprobation, for in that case it would have made the salvation of all Israelites at least certain, and the reprobated branch of Abraham’s family, together with all others of mankind, equally as certain of destruction. But we see that instead of that choice of Jacob instead of Esau being personal election, it was the sovereign,

gracious plan of Providence to provide salvation for the whole world, and as truly for the Edomites and all the Gentiles as for Jacob and his descendants. Therefore God says, "I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God."—Rom. ix. 25, 26. The personal election of both Jews and Gentiles, in conformity with this plan, is the same; and while salvation was provided equally for all, none are the children of God and personally elected unto life but such as make their calling and election sure by faith in Christ. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone."—Rom. ix. 30–32. "For ye are all the children of God by faith in Christ Jesus."—Gal. iii. 26. If this is a correct exposition of the ninth chapter of Romans, and all that connection, which has been so much relied on by such as hold the doctrine of unconditional election and reprobation, it must certainly be so of all such like phraseology in the whole Bible; and manifestly disproves the dogma of a partial providence, and shows at once that the plan was sovereign and gracious, but was for all, while none of all, were the people and children of God personally elected unto life, nor ever will be, except by faith in Jesus Christ. And, moreover, it proves that faith which receives Christ is not the sovereign, absolute gift of Providence any more than life itself, but is the voluntary act of the heart, freely exercised under the light of the Holy Spirit. "For with the heart, man believeth unto righteousness, and with the mouth, confession is made unto salvation."—Rom. x. 10. "The Lord's ways are equal." "He that believeth shall be saved, and he that believeth not shall be damned." When the redeemed race of man are called according to God's pur-

pose, they must believe according to his purpose, and he will save them according to his purpose; but if they believe not, it is his purpose, so declared, to damn them, and he will fail in neither. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Peter ii. 9. Daniel was delivered from the lions, his faithful companions from the heated furnace, David from the hand of Saul, Peter and Paul from prison, and faithful Christians from the destructive overthrow of Jerusalem, while the wicked perished in the general wreck. But one thing ought to be noticed here. Providence does not at all times preserve the lives of his people from the hand of the wicked. Multitudes of them have fallen by the cruel hand of persecution. But when wicked men carry out their hellish purposes, contrary to the righteous will of God, who, while he has not decreed absolutely that they shall or shall not, but holds them responsible for their deeds, he does take care of their souls, and absolutely prevents injury to them and gathers them home to glory and rest. In all such cases he may or may not preserve the lives of his people by his providence and do right, and not interfere with the agency of his creatures; for where he does not prevent the stroke of the wicked, he saves the righteous in the true sense, and where he prevents their hellish purpose and preserves the lives of his people, as in the case of Daniel, his companions, Peter, and Paul, he holds their murderers as guilty as if they had perpetrated their purposed deed of blood, because it was in their hearts to kill, and they committed murder in their hearts. So we see that responsibility is not disturbed either way. When God purposed to punish the wicked Canaanites by the hand of Israel, and then the Christ-rejecting Israelites for their sins when they were ripe for destruction, it matters not by what instrumentality, he in all cases takes care of the righteous in the true sense; and when thousands of unoffending infants fall by the sword, as was the case both among the Canaanites and Jews, Providence saves them all by the washing of regeneration and renewing of the Holy Ghost. When Providence moved his hand for the deliverance of

Israel from bondage and cruel oppression in Egypt, it was not only his plan to lead his people out with a high hand and an outstretched arm, but to punish those wicked and hardened wretches in several ways. But the great crowd of Egyptians which were overthrown in the Red sea were hardened adults, murderers in their hearts. Providence lead his people out, but Pharaoh with his men of war pursued them with the intent to kill, and the hand that lead and protected the former overthrew the latter with a dreadful overthrow. From the brief mention of Pharaoh by Paul, some Christians have come to the conclusion that the Lord made him for destruction, and then hardened his heart and fitted him in that way for hell. It may, however, be well to pause and think before coming to such rash conclusions. The only way in which it can in any sense be said that God hardens the heart of any one is taught most clearly in revelation, thus: He has provided and affords the means of grace. When these are resisted again and again he may and often does withdraw them finally, never to tender them any more. The consequence of resistance and the withdrawal of these influences is hardness and destruction, and when any people so far resist God as to be given up, he may send upon them strong delusion that they should believe a lie that they may be damned, because they believed not the truth but had pleasure in unrighteousness. (See 2 Thess. ii. 11, 12.) The Egyptians were not only like others, favored with the light that lighteth every man that cometh into the world, but from the time of Joseph until Israel departed from Egypt, they were more or less instructed in the knowledge of the God of Jacob, but they resisted the Holy One, and might have been destroyed sooner than they were but God suspended the stroke for a time, and then poured his fury upon a large army of wicked adults at the Red sea while he yet spared the balance of the nation. But that Providence hardened the hearts of Pharaoh and the Egyptians absolutely is a rash charge against God and a contradiction of his Word. See 1 Sam. vi. 6: "Wherefore do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he (God) had wrought wonderfully among them."

The works of Providence are all good and righteous, and his stores of mercy and grace are large and free, and he giveth liberally to all and upraideth none. Let his people ask his blessings and call upon him in time of need and trouble and he will help. His blessings will be strewn all along our journey and crown our journey's end. As a kind Father he will chasten his children for their good, but we should love him who wields the rod in kindness, because he loves us and will be with us in six troubles, and in the seventh no evil shall befall us, but he will make a way for our escape. If God be for us who can be against us and prevail? Success in preaching the Word and every answer to prayer depend upon the kind and liberal hand of Providence, whose hand is not shortened that it cannot save nor his ear heavy that it cannot hear. "He knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." And, finally, when all shall wind to a close, it will be seen that the Lord's ways are equal and his judgments just.

There is, perhaps, no subject which more perplexes the mind than that of Providence. Short-sighted man is prone to extremes, and sometimes either ascribes everything or nothing to him, unmindful of his character and righteous government as the gracious Father of spirits and Judge of all who will do right.

It is often said of God that he not only governs the world, but that he controls all the actions of his rational creatures, and that he brings good out of evil. That he governs is true, but it is also true that he governs by a principle which is superlatively perfect, which condemns everything that is impure, whether in principle or action. To suppose, therefore, that he controls actions to conflict with that holy principle is wild, to say the least of it, and no less so to conclude that he ever brings any good out of evil, nor can there be any such case presented. Evil introduced by his creatures has often been checked in its onward progress by the introduction of some potent remedy and counteracting influence which resulted in great good, but the good has never been brought out of evil. It invariably comes from a

different source. To instance the fall of man, it will be seen at once that the final result of that evil will be the eternal damnation of millions of rational beings, and the great remedial system will not absolutely prevent it. Now, who will assume the position that all would not have been eternally happy had it not been for the introduction of sin? And although a vast multitude will be saved, yet the salvation of a part can never equal the eternal happiness of all. Providence introduced the good but not the evil, and will be glorified in his own works, while we must bear the reproach of our sins. I am well satisfied that Providence brings no rational creatures into being on purpose to damn them forever, nor under such circumstances as necessarily renders their salvation impossible and their damnation of course certain, but always under such circumstances, with access to the fountain of grace, as to make their salvation fully possible, and will equalize all men, and finally harmonize the providence of God with the righteous sentence which he will pass upon all. I will take occasion to notice here that where it so frequently occurs in the volume of inspiration that the remedy was provided before the foundation of the world, that Christ was as a lamb slain, etc., nothing less can be inferred than that God provided all the essential means of grace for the world in due time, to meet the case of the infant of a day as well as persons of riper years, and his own hand has laid it at the door of every sinner. We are not, however, authorized from such language as the above to suppose that the remedial system was provided before it was necessary, and suffer our thoughts to wander off into past eternity where we have not one ray of light to guide us to any safe conclusion, and with as little reason as revelation, fabricate a scheme of eternal redemption, and in most cases partial and unworthy providence, and only like ourselves.

The proper limits of our inquiries into the works of Providence are the great remedial system on the one hand and the righteous judgment on the other, and then we are to be guided at every step by the holiness of God and his infallible Word, and be sure not to transcend our limits.

That God has suffered good men to be cut off in their

career of usefulness is a fact, and that he has suffered wicked men in the prime of life to fall by violence must be true, and, moreover, he doubtless has and does remove both good and bad from the world by a direct providence, but always in perfect keeping with his righteousness. He may keep the righteous in this world long after they are ripe for heaven and the wicked who are ripe for hell, as in the case of Pharaoh, or he may remove each at an earlier day to his own place. Good men are sometime taken from us and the worst of men left, because we are unworthy of the salt and deserve the scourge of the wicked. Not unfrequently when the righteous are called suddenly away from our midst we consider it a mysterious providence. But not so. It is a plain act of a kind Father, who, being unwilling that his child should any longer bear the insults of the ungodly, who vex his righteous soul from day to day, calls him home. When this is the case we ought to take heed lest we be like unto Sodom and Gomorrah. How often is it seen when the best men among us are called off from our midst that the wicked become more incorrigible in crime, as though God had forsaken them. Such providences are to be dreaded, and to view them in the most favorable light, they should be taken as the last warning, like the departure of Lot from Sodom or the flight of Christians from Jerusalem before her overthrow by the Romans. There appears to have been a remarkable providence in the case of Job, who was afflicted in his person, family, and property, and yet he was one of the best men that lived in his day. Why was he afflicted? It could not be to satiate the revenge of Satan. What, then, was it designed for?

This much we know, "that God our Heavenly Father chastens every son whom he receiveth," and does it for their good and not for even his own pleasure, much less for the gratification of devils and wicked men. "If we are without chastisement, then are we bastards and not sons." Job's affliction was evidently for his good, and at the same time his patient endurance affords an example of pure religion supported by divine grace, whatever else might have been designed.

Before closing these remarks on Providence, there is one thing more which deserves special notice. It is the rise, progress, and perpetuity of the *man of sin*. This is one of the greatest evils under the sun, and is specially referred to as such in the Word of God. To attempt to account for this evil on any other principle than that of the fall of man would at least be arrogant and presumptuous. Providence did not do it nor did he prevent it by his power, but he suffered it to be done by men in the same sense in which he suffered man to sin at first as a free agent, for on the same principle that we account for one sin we may safely account for every sin—they must be voluntary. Why God has not overthrown the murderous man of sin long since and put an end to the mystery of iniquity, has, perhaps, been the wonder of many, but certainly not more so than that he has not long since destroyed all sinners from the face of the earth. Popery, in all probability, will be overthrown by the same means which God employs to overthrow other portions of the empire of darkness, and it will only fall as light and truth are disseminated, crowned with his promised blessing. This evil may well be considered one of the greatest under the sun. Nevertheless it is only so because it is one of the largest, most wealthy, and best organized associations in the world. But all the elements of the man of sin are not in the Romish establishment. There is doubtless much of it elsewhere, even in Protestant Churches, and nothing so much prevents the mystery of iniquity which now works there from showing itself openly as the want of wealth, numbers, and power. Supply these and we should see popery in America unless God were to prevent it by power. The purest state of the Church of Jesus Christ was in the days of her infancy and poverty, when she felt her dependence upon her Lord and Master, and this is true of every branch of the Church. Let any branch of the Church become wealthy and strong in numbers, and at once they become proud and popish, and are wont to boast of their greatness and to tread upon the necks of the feeble and lord it over them. These influences will easily gain upon the world and bring the unsanctified into the Church, who sometimes are

as destitute of principle as they are of religion. These are some of the influences which produced the man of sin. He never showed himself until the Church became popular in the days of Constantine, after which numbers and wealth in company with unholy men crowded into the Church, and she became rich, proud, and strong. Then the man of sin claimed to be infallible, and when he had received the *sop*, Satan entered into him fully. I do not say that it is by any means a necessary consequence that wealth and numbers must result in such evils, but great care should be taken to have purity, whether poor or rich, many* or few. And remember that God does not convert the world with money or numbers, but by purity and love, humility and well-tempered zeal. And, finally, the greatest favorites of Providence have been the poor of the world, and such are his best Churches, ministers, and members.

ARTICLES.

ARTICLE I—A CALL TO THE MINISTRY.

By the appointment of the great Head of the Church, the gospel is to be preached to all people; it is catholic as to its organism and design, and all the world must have the sublime and precious news of salvation. The first ministers were, for a time, restricted to the Jews, where the prophets had taught. This continued only for a short time, during the personal ministry of Christ, and was designed for a special purpose—to confirm what the prophets had spoken, and to demonstrate to the descendants of Abraham that Jesus was the true Messiah. After his death and resurrection, his ministers were no longer restricted to the land of the Jews, but were commanded to go into all the world and preach the gospel to every creature. The word of truth was to be God's testimony and witness to all. Holy angels, winged messengers, were not commissioned and sent; the Head of the Church sent mortal men—men of like passions with us—to publish the message of life and peace to the nations of the earth. Those, who were then commissioned and sent, could only preach to a part of the world, not to all; and had it been possible for them to have preached to all then living on earth, the commission in its wide and gracious design would, by no means, have been met, for it was designed as well for future generations as for those who were then living. When the command was given, "Go and teach all nations," there was a promise annexed, "Lo, I am with you always, even unto the end of the world"—the end of time. The promise, annexed, im-

plies more than His presence with the ministers who were then living. It extends to the end of time, whereas, they were of short duration, and soon passed from their labors to their rest and reward. It is very evident that the promise was to be verified to those who were then in the great harvest field, and to all others who were to succeed them in after ages to the end of time. We may, therefore, feel confident in believing that it was the design of the Son of God to perpetuate the ministerial body, by some wise and safe arrangement of his own, in conformity with his own great plan. Whatever may be his plan of perpetuating the ministerial body, it must be uniform, and ever under his own direction and control.

1. A call to the work of the ministry may be argued from the organism of the Church and the providence of God.

By universal consent, the Church was organized by its great Head according to a plan of his own. In its original elements and frame-work, it possessed all that was vital and essential, and nothing has been added to or taken from it. Ministers of the word constituted a part of the Church, and were incorporated into it as a part of it, and wherever we trace out and find the Church of God, there we find his ministers in her courts. It may be natural enough to inquire how they came there, and by what authority? The only reasonable response must be, that it is the Lord's doings. The Church is a body composed of many members, wisely and graciously joined together as it hath pleased the Lord; but all the members have not the same office. The Lord gave some prophets, and some apostles, and some evangelists, and some pastors and teachers; but all these were ministers of the sanctuary. All were not ministers of the word that composed the Church; there was from the first, as there is now, a distinction between ministers and private members, yet each belonged to the Church, and had his own proper place in the body. As God organized the Church, he provided for her wants in that very organism, and left it neither to chance nor to the uncertainty of a capricious fancy; but as certain as the Church, will be her ministers. He who created this world in the beginning, provided for the subsistence of every living

thing in the very frame-work thereof. For the young lion and the raven, the sparrow and the worm, there is a plentiful harvest, as well as for the natural wants of man. Surely, then, we can but expect from the same wise and gracious Providence, marked attention to his Church in providing the active means of grace in a called and sent ministry, as well as the essential and saving grace. This argument must hold good wherever there is an organized Church, whatever may be the appointed instrumentality beyond it. But no power earthly, not even the Church of Christ, has the right to call and introduce men into the ministry; this high prerogative, the Head and King of Zion has reserved unto himself. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. ix. 38. He, alone, who is wise and knows all things, is competent to the exercise of such a high and important function as that of calling and sending men to bear his messages to the race of man.

2. A call to the ministry may be adduced from the immutable law of the Church.

By the law of the Church is meant the moral law, called the law of love, by which all are obligated to love God supremely, and their brethren as themselves. This is the great law of the moral universe, and certainly of the Church. All it requires is a solemn duty, and those who fail are guilty. As to the obligation to love, we find no discrimination, except in relation to different capacities. All are bound to love God with all their soul, might, and strength, and their brethren as themselves; on this "hangs all the law and the prophets." The argument, therefore, drawn from this law of the Church, will first appear in the negative form. There is nothing said in this code to one member of the Church that is not said to all, and as we find nothing on the subject of a call to the ministry, and the duty of preaching the gospel, it cannot be reasonably inferred that one is more obligated to preach than another; and to stop here, we might either conclude that all or none are under such obligation. But when we turn and fully investigate the sacred Scriptures, although we find Christian duties given in minute detail—yet there is nothing as to who ought to minister in sacred things—all is left in

the dark to us in this respect, unless there is a special call from God given in some way to some persons. All Christians are under solemn obligations to obey God in all things known as their duty, but are not to go beyond it. And as many as are specially called to the work of the ministry are, by such call, under obligations to obey, and no others may assume that responsible office. While the law of the Church says nothing directly as to who ought to preach the gospel, yet, when the Lord of the harvest calls men to labor in the harvest-field, they are, by that special call, placed at once under that law, and solemnly bound by it. Adam was, doubtless, created and placed under the same law of love in the garden, yet in so far as it relates to any prohibition contained in that law, he might have eaten of the interdicted tree and been faultless. But for as much as it was positively forbidden, and he was bound to obey, he sinned in violating that positive precept, and fell under the heavy curse of the moral code. The very idea that ministers of the gospel are under no obligation to preach, is grossly absurd; and at the same time it would be equally so to suppose that one man is more responsible than another, where the Head of the Church lays no such responsibility upon one more than another. The Church and the world, with an irresponsible ministry, would be in a gloomy condition indeed, and might as well have none, for it would be equivalent to none. There is no method known to us in which men are responsible, as ministers, except as they are specially called of God to that office; nor is there any assurance of success in the work, or that the smiles of heaven will be upon them. But to such as are called of God, and are obligated to preach, the Lord has promised to go with them to the end of the world, and the Church and the world are under obligations to have the word from their mouth as from God. The moral law, which binds all to love and obey the Head of the Church, in its abstract bearing, places no one under any obligation to preach the word and administer the sacraments, nor is any one obligated to receive the sacraments from the hand of any mortal man, so far as may be learned from that law. And although the Church may appoint and ordain men in her own bosom, and clothe

them with authority to officiate in the sanctuary, all this can give no authority to such persons, for as much as she has no right to take such steps, unless she has evidence to believe that it is the will of God, and that he has specially clothed such men to that work. Whatever the Church may do in the way of authorizing men to teach and administer the sacraments, must be founded upon the good-will and pleasure of God, and a firm belief and a full persuasion that such men have been called of God.

3. This argument may be farther urged from the established order of the Church of God, accompanied with Scripture testimony.

It may be safely stated as the established and uniform order of the Church of God, in all ages of her militant existence in an organized form, that no man was ever ordained by men to the high functions of the sacred office, with the divine approbation, unless he was first called of God to that high station. In whatever way the appointment of the Lord was made known, it matters not, such appointment had the precedence, and the sanction and ordination of men in the Church were but the recognition and approval of what God had appointed, and dependant upon it for all its authority. And in all cases, where the appointment of the Head of the Church did not precede, the Church could give no authority whatever, and her act was useless, if not presumptuous. From the time God led Israel from the land of tyranny and oppression into the land of promise, and on to the advent of Jesus Christ, this was the established order of the Church. No one assumed this high office uncalled who was not smitten with the displeasure of heaven—as Corah and his company. Aaron was called of God, and by his command was consecrated and set apart to the service of the tabernacle, and no man was allowed to take this honor to himself unless he was called of God, as was Aaron. Paul says: “And no man taketh this honor unto himself but he that is called of God, as was Aaron.”—Heb. v. 4. The same apostle informs us that even Jesus Christ did not assume the office of priest uncalled and unsent, though he was Lord of all. “So also Christ glorified not himself to be made an high-priest; but he that said unto

him, Thou art my Son, to-day have I begotten thee. Called of God an high priest after the order of Melchisedec."—Heb. v. 5, 10. The argument is in no respect weakened by the distinction of old and new covenants, for the same order was established for the Church under both dispensations, and bears the divine sanction alike under both—"that no one is to take this honor unto himself but he that is called of God, as was Aaron." When we are informed that the Son of God did not assume the office of priest uncalled, but was called and sent by his Father, and when we know that the first ministers of the everlasting gospel were called and sent by the Son of God, how can it be any longer a matter of doubt as to what is the established order of the house of God? If the superlative greatness of Christ, and the superior greatness of the apostles over us, did not authorize an infraction of the established law and order of the Church of God, but as we have seen they were called, can it be possible for any enlightened Christian to persuade himself, or others, that a special call from God to the work of the ministry is not necessary, and is not the order of the Church of Christ? Surely if this was the requirement in reference to the greater, it must be of the less, when it is manifest that the order has not been changed, and the work is no less important. Paul was called to be an apostle after the other apostles, and after the death and resurrection of Jesus Christ, and certainly after the new dispensation had fully ushered in, which clearly demonstrates that God still called men to the work of the ministry. The apostles were ministers of the gospel, and although they, as apostles, had no successors, yet as ministers of the New Testament they had, and all who are called of God are their successors down to the present day, and will be to the end of time.

Christ said to his disciples: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. ix. 38. It is both the duty and the privilege of the Church to pray for laborers, but it is alone the high prerogative of the King of heaven to call and send them, and when he does so he will go with them and crown their labors with an abundant harvest. In his farewell address to the

elders or presbyters of Ephesus, Paul reminded them that they had been called to the responsible office and work of feeding the flock of God, by the Holy Ghost, and urges a faithful performance of duty upon them from the weighty considerations that Christ had shed his blood, and that they were called to the ministry by the Holy Ghost. Acts xx. 28.

4. What constitutes a call, and what are some of the reliable evidences by which it may be recognized?

In speaking of a call to the gospel ministry, we would not be understood to say that an oral communication is made to any one at this day, though in some cases it appears to have been so communicated in other ages. By a call from God to the work of the ministry, we understand such to be our duty by a firm persuasion and a settled conviction within our own heart. Sometimes it is spoken of as a call or an expression made upon the heart by the Holy Ghost. The heart, in this case, can best know of such impressions, and of her own most solemn exercises, together with the motives which operate and weigh in the case. It may be safely assumed that none but regenerated persons are called of God to this awfully responsible office. This is taken as granted by all serious persons. Then good men who love God and his people are the only subjects of a call.

How are good men to become satisfied that God has called them to the gospel ministry? What kind of evidence do they ask of their Father in heaven? We say we believe there is a God, we know there is; yet we have never seen him, nor heard him speak outside of the Bible. Moreover, we believe, and are sure, that we have souls, yet we have never seen one. Now, whatever may be the corroborating testimony to prove the being of God, or the existence of a soul within us, we rely more upon what is felt within, than upon any other evidence of which God has made us capable. Christians often speak of having religion, and not unfrequently they appear to be confident as knowing it, and indeed the Word of God so authorizes, from certain evidence felt in the heart. "We know that we have passed from death unto life, because we love the brethren." "Peter said to his Lord that he loved him, and appealed to him to bear witness to the sincerity of his heart."

Men in all ages have believed in the truth of experimental religion, and have felt such a firm persuasion of it in themselves, as to be willing to meet trials in every form, and to hazard life itself and the realities of great eternity upon that internal evidence. But the Word of God assures us "that the Spirit himself beareth witness with our spirit that we are the children of God." Here it may be stated, that if the same kind of evidence will answer to prove to the Christian heart his call to the ministry, which he takes as evidence of his conversion to God and acceptance with him, upon which he hangs his hope of heaven: that kind of evidence can be had, and nothing more is promised. It has been said that regenerated men are the subjects of a call, and good men are to be the judges of such call in their own case, as that of their conversion; and while experimental religion and a call to the ministry are different, and not one and the same, it is nevertheless true, that the same divine agent is the author of both, and the evidence of both is a firm persuasion, and a settled conviction of the truth in the one case as well as in the other. And it may not be amiss to remark, that such men as have been impressed of God to preach the gospel, and hesitate, and ask of him more infallible testimony, from an unwillingness to shoulder the responsibility, are not unfrequently found, as they doubt their call to the ministry, also to question the religion of their heart and hope of heaven. The cause of such doubts and darkness are at once manifest. If the God of love does renew a man's heart, and then impress that heart to a great and good work, and the evidence of the call is about equal to that of the change, and he resists and draws back from the one, he may not be surprised if God should withhold from him the evidence and comfort of the other. For he whose good-will and pleasure it was to convert the soul, was pleased to impress it for the high calling of bearing his messages to perishing souls, and he who draws back may expect Jonah's fate. The evidence of a heart renewed by the Holy Ghost is realized in that heart, and there alone; the divine Spirit is the power that changes and comforts the heart, and the evidence felt within is joy and peace in the Holy Ghost. The perpetuity of Christian comfort in

this life is connected with godly living, and those who live in the strict performance of Christian duty feel an assurance of their acceptance with God. Beyond this, those who are not impressed by the Spirit to preach the gospel, feel no conscious guilt, but are content in that course. But, with such as God has impressed to minister in the sanctuary, it is very different—they may discharge the common duties of Christianity and yet not feel an approving conscience, but feel conscious guilt for not having gone beyond this and warned sinners of their danger. The idea of preaching the gospel may at the time not have entered into their mind, yet there has arisen in the mind something in the form of duty which has not yet been performed, and which bears with awful weight upon the heart, from which there appears to be no relief in the ordinary course of Christian life. Indeed, those whom God has impressed to preach the gospel never, perhaps, feel more burdened with that high responsibility than when they use their best efforts to live near to God, and with an humble reliance upon him, and a filial resignation to his will, they consent to know and do their whole duty. But as darkness and doubt are the result of negligence in Christian duty, so darkness, doubt, and remorse are consequent upon resistance, or a halting state of mind in those who feel impressed with the duty of preaching the gospel. It will not do to say that they know not that God has called them to that work when, perhaps, they are about as well convinced of the impression to preach as of their regeneration, and were there no unwillingness to the responsible, self-denying toils of a minister's life, and a preference for some other more easy and lucrative calling, they would be convinced of their call as fully as of their religion. Those who are the least willing to perform duty when known to be such, are generally the most unwilling to know it, and are the most likely to be unreasonable in their requirements of evidence. Paul uses the following language in reference to his own feelings of duty: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"—1 Cor. ix. 16. As to the *woe* of which he speaks with such peculiar emphasis, while we may not be able to comprehend the full

import of the word, enough may be known to satisfy us that he felt it his duty to preach the gospel—God had laid the responsibility upon him in a way that he felt it. And he speaks of others whom the Holy Ghost has made overseers and ministers of the gospel at Ephesus who were not apostles—they, so far as is known, had heard no voice, but were impressed in their hearts by the Spirit. And we have the fullest assurance that the Lord of the harvest continues to call and send men into this wide field of labor in conformity with his uniform plan and in fulfilment of his promise. This call is evidently an impression made in the heart and felt by it, and such as feel a persuasion and conviction within inclining them to the work of the gospel ministry ought to make it a matter of earnest prayer to God with full submission to the divine will. Doubtless, in all such cases where God has impressed the heart, he will respond to it in answer to honest, fervent prayer. But what will that response be, and how may it be known? This is a most solemn inquiry, and such shall be the answer. He who feels it his duty to minister in the sanctuary of God may have doubts at times—though his heart is certain of such impressions, he may not feel fully satisfied as to whether God has called him to the gospel ministry. He who under such impressions feels submissive to the divine will, feels an approving conscience, and joy and peace in his heart; but if he resist the impression, darkness and doubts will be certain to envelop his soul as the certain result of his resistance of the Holy Ghost. At every return of such heart to God with resignation to know and do the divine will, where the resistance has not been intentional, but from inability to decide, there will be a return of the light of the divine Spirit. Truly, no Christian may expect to enjoy the comforts of religion who refuses to serve God in that capacity; nor can any one feel a good conscience and enjoy the smiles of heaven who resist an impression from the Holy Ghost to preach the gospel, but gloom and *woe* must abide with him all along the pathway of life. Then, as pure religion is more than a mere desire to go to heaven, a call from God to the work of the holy ministry is more than a desire to enter into that responsible office, and more than ordination

from the hands of men. It is the prerogative of the King of heaven to call and send his own ambassadors, and the duty of such to prepare themselves for the work with the aid of the Church. One who is called of God to this work seeks it not in view of worldly fame, wealth, or ease, but from a persuasion within that God has impressed his heart, and it is his honest purpose to obey and honor him, and benefit his fellow-men, whatever may be his privations and toils in life. He who thus goes may expect the Lord to go with him, and as certain as God has impressed his heart, whenever such impression is acted out with an humble reliance upon him who made it, his broad seal of approbation will attend and crown it with good.

5. Notice some objections to a special call to the gospel ministry.

It is worthy of special notice that the first and leading objection to a special call stands out with equal prominence against all spirituality in religion and the workings of the Spirit in the human heart. And among all the creeds throughout Christendom where a special call to the work of the ministry is denied, experimental religion is also denied, and even hooted at as fanatical, with not a solitary exception to the rule; and religion is held by such religionists to be nothing more than a lifeless form of ceremonies. This is as certain as like begets like. The operations and workings of the Spirit in either case being denied, leads to skepticism and denial in the other; for no one can hold the one and consistently deny the other—they stand or fall together. Consequently, the answer to all such objections is at once sufficient, without consuming time to prove the truth of experimental religion, a denial of which is only peculiar to infidels. In all known cases where God gives no call to any particular duty, he requires no special service, and there is no special obligation for its faithful performance; and a Church without a called and obligated ministry is no Church of Jesus Christ, for he has promised to call and send laborers into his harvest, and to go with them to the end of the world. Another objection sometimes urged against a call to the ministry is, that such as profess to be called are unable to give evidence of it

to others by miracles and mighty signs. The evidences of a called minister at the present day are first felt in his own heart, and then demonstrated to the Church and the world by the light that shines in his life and the fruits that follow his ministry; and these fruits are better known by their heavenly-mindedness than the greatness of their number. Men called and sent of God preach in demonstration of the Spirit and of power, and leave their signs in the consciences of the people—they are written there, not with pen and ink, but with the Spirit of the living God.

Again, it has been alleged as an objection, that those who claim to have been called of God often differ in doctrine. This may be so to some degree, and doubtless is, but generally the difference relates mainly to points of doctrine which are not deemed to be vital, but of minor consideration. And moreover, no true minister of Jesus Christ at this day claims for himself infallibility, not claiming to be inspired, but only having God's inspired word to read and study in common with others. This objection cannot be urged with any degree of plausibility, unless it could be shown that the Lord had promised to inspire all whom he might call to the ministry, which we think cannot be done.

Lastly, it has been strangely objected, that the gospel ministry is not honorable—that not many noble and mighty are called. True, not many of the world's great men are called; for God hath chosen the weak and despised of the world to confound the mighty, that the excellency of the power might be of God, and not of man. But such, however despised of men and destitute of worldly honor, are nevertheless honored of God above all that the world can give or take away. Worldly honor is empty, short-lived, and vain. But that which cometh from God is certain, and will outshine all the crowns and gems of earth, and will never fade away, but shine with brilliancy, like the stars of heaven, forever and ever. The man who supposes the gospel ministry to be contemptible and unworthy of the great of the earth, must not only be stupidly ignorant, but exceedingly depraved, and too groveling to rise high enough to appreciate things that are excellent. The office of a called minister of Jesus Christ is

decidedly the highest and most responsible between heaven and earth, and higher and more fearful destinies are hung upon it. Yet, such have been the sordidness of some, and the blindness of others, that they have looked upon it as too low for their dignity; and *alas* for some, who have been called of God to this high office, that they have disgraced themselves by seeking the evanescent honors of the legislative hall, and betrayed, like Judas, their Master and their calling for thirty pieces of silver and the tattered mantle of worldly renown. The minister's legacy in this life is that of much toil, and sometimes, like his Master, he has scarcely where to lay his head, and is often spurned by the world, but what of that! For when he comes to lay his armor down, all bright, and rest from his labors, his works will follow him where glory and honor will crown his head forever.

ARTICLE II.—CUMBERLAND PRESBYTERIANISM NOT CALVINISM NOR ARMINIANISM.

1. IN this attempt to give an expose of Cumberland Presbyterianism, it would not be fair to hold the whole Church responsible for what one man may think to be the doctrine of his denomination. It will, therefore, be remembered that the sentiments herein presented, are those of the Church as I understand them, and I will bear the responsibility.

It has been thought, and said, by Cumberland Presbyterians, that the system of doctrine held by us is in part Calvinistic, and partly Arminian; or, that it is composed from these two systems of doctrine. Calvinists and Arminians, however, have said, that we have no system of doctrine, separate and apart from one or the other of theirs, and that we must of necessity be either Calvinists or Arminians. This has been urged with more confidence, as we have claimed to hold a medium system of doctrine between the two extremes. I trust I shall manifest no zeal to prove that we stand in the midst, as I feel little or no concern about it; but my honest attempt will be to show where we do stand, and let all men try us by the acknowledged standard of eternal truth.

I shall attempt, in a plain manner, and in the proper place, to set forth our system of doctrine, by which it will be seen that we are neither Calvinists nor Arminians, and moreover, that there is not one particle of the distinctive doctrines of either incorporated in our system of doctrine. This is the plain truth, and the true state of the case, and it seems to be necessary to face the question at once; for some of our people, and several of our young ministers, have been shaken from their position and connection with us, from the appre-

hension that our system of doctrine is so nearly allied to Calvinism. In such a confused state of mind, it was comparatively an easy task to draw them over to rigid Calvinism. Such a course being, as they were told, more consistent, than to continue in adherence to a creed composed mainly of the fragments of Calvinism. The distinctive doctrines of Calvinists and Arminians have no place in our system of doctrine, nor have ours any place in theirs; they distinguish each from each without the least liability of misconstruction or confusion. Nevertheless, it is manifestly true, that these systems of doctrine are substantially the same, with the exception of the distinctive doctrines of each. Hence, Cumberland Presbyterians are as distinct from Calvinists in this respect as Calvinists are from Arminians, and it would be as consistent for a Cumberland Presbyterian to adopt the Arminian creed as the Calvinistic, leaving out Church-government.

2. That which distinguishes Calvinism, doctrinally, from Cumberland Presbyterianism, is distinctive Calvinism. And what is distinctive Calvinism? Distinctive Calvinism, as I understand it from their adopted creed, is couched in the eternal and unalterable decrees of God—by which, *all things* begin and end, precisely as they were ordained and directed by the sovereign will and agency of God. This doctrine spreads out and gives a deep tinge to many other points of doctrine in the creed, to which I shall call attention. It superinduced the fall of man, and all other sins of men and angels—it fixed, with infallible certainty, the destiny of all beings and things—it limited the atonement and the gracious operations of the Holy Spirit to a part of the race of man—it is the alpha and omega of their doctrine of perseverance—it removes from the plan of salvation all conditions on the part of the creature, and sets aside man's agency—it makes faith the absolute gift of God, unconditionally wrought in the heart by the Holy Spirit; and, finally, it sends all the non-elect to perdition for their sins, as there was no atonement made for them, and, consequently, no possible salvation. But Calvinism should be permitted to speak for itself, and the comment follows. It says (Chap. III. on Decrees), "God, from all eternity, did, by the most wise and holy counsel of

his own will, freely and unchangeably ordain whatsoever comes to pass." "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished." "Wherefore, they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind, God was pleased . . . to pass by, and to ordain them to dishonor and wrath for their sins, to the praise of his glorious justice." The doctrine taught here is distinctive Calvinism. God is said to have foreordained some men and angels to eternal life, and the others to eternal death; the elect were redeemed, effectually called unto faith in Christ, and made certain of heaven, but the others were not redeemed—there was no atonement made for them—their salvation was not possible—the immutable decree of death, and the eternal absence of the grace of God, were both against them, and yet they were righteously doomed for their sins. In the chapter on Providence it will be seen that all sins of all men and all angels, from the first to the last sin, were not only decreed, but God did, by his superintending agency, bring them all to pass. Chapter v., "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet, so as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be, the author or approver of sin." The sentiment here is, that all beings who ever have or ever will sin, were made for

that purpose, and they could no more avoid it than they could their own being, or turn aside the providence of God that worked to that end; and yet it is said the sinfulness proceedeth from the creature. Faith in Christ, and the perseverance of the saints, as held by Calvinists, are vitally and inseparably connected with eternal decrees and unconditional election. The elect were from eternity made certain of heaven; consequently they are "effectually called unto *faith* in Christ." God gives it to them. He effectually works it in them, and then they come freely under the working and drawing of the power of God. All such will, of course, persevere, and be finally saved, and the salvation, and the faith, and the perseverance, are all decreed together, and are unconditionally given, and Calvinism knows of no *condition* for any thing in all the plan of salvation. The faith of the heart that receives Christ, is the exercise of a regenerated heart, and the change is unconditional and absolute, and the faith that follows, a necessary fruit of it. See Effectual Calling, chap. x: "All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet, so as they come most freely, being made willing by his grace." See also Catechism, question 30, and answer: "How doth the Spirit apply to us the redemption purchased by Christ? The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling." We see, that by effectual calling, man's agency is effectually set aside, and the will controlled by Almighty power. Effectual calling works faith in the heart and unites it to Christ. It is the active, efficient agency in consummating eternal decrees, and becomes at once the vitality of Calvinistic perseverance, and ramifies the whole field of theology, and together with Providence, constitutes

the controlling agent of the whole universe, and of all the evil, as well as the good. Having presented before the reader some of the distinctive doctrines of Calvinism, I shall now call up some of the distinctives of Arminianism.

3. The doctrine of apostasy is the only one which demands our attention at this time as a distinctive doctrine of modern Arminians. They hold and teach that regenerated people may fall away from a state of favor with God, and may be finally and forever lost; or, that such may be brought into favor with God again, and be finally saved. This doctrine has a peculiar bearing on the agency of man, which develops itself in relation to faith in Christ—the condition of eternal life and the final confirmation of believers. They admit that believers will be confirmed in holiness and happiness at some time in perfect accordance with free agency; but this is not done until death, or near that time. The sentiment is plainly this—faith in Christ is the condition of eternal life, but the condition is continued through life, and the believer is never confirmed in the title and inheritance until death.

They suppose that responsible agency must end where confirmation begins, and if it begins when faith receives and rests upon Christ for salvation, the justified, regenerated Christian must cease to be responsible—connecting a liability to fall from a state of grace, with responsibility all the way through life. They do not appear to conceive the idea that a free moral agent might possibly comply with the terms on which eternal life is tendered in the gospel, and the title be confirmed in a shorter time than the whole of human life. This, however, depends upon two things: First. What does God propose to give—is it eternal life? Second. What is the condition to be complied with on our part—is it not simply true faith in Christ? Now, if it can be made appear that the condition is a lifetime continuation of faith, confirmation and certainty to believers cannot take place before the time expires and the condition is fulfilled; then, the title can be made sure in perfect conformity with moral agency, and not before. The whole of the controversy, therefore, on this point, resolves itself into this: is justifying faith in Christ the condition of life and of the sealing act of the Holy Spirit in the heart?

or, is the condition a life continuance of faith? This being settled, the controversy between us and Arminians is logically at an end, and it only remains to be settled from the Word of God. Arminians agree with us, that all believers who are now in heaven were confirmed, and placed beyond the liability of falling at sometime during their probation, and all this was done without any infraction offered to their freedom. Now, if we can prove that confirmation takes place at the time justifying faith is exercised in Christ, we have gained our point with Arminians. For convenience, I will give some proof in this place, and more at another time. "He that believeth on the Son hath everlasting life."* The life is endless, and the believer has it—he is now in possession of it. The following scripture will inform us as to the time of confirmation: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."†

4. I shall attempt to present the reader with a plain, synoptical view of the system of doctrine held by Cumberland Presbyterians, in which it will appear that we hold doctrines in common with both Calvinists and Arminians, to some extent; while there is not one particle of distinctive Calvinism or Arminianism in our system of doctrine. I feel no concern as to whether our theological position is between Calvin and Arminius, only that our doctrines are taught in the Holy Bible. The reason why we reject those distinctive doctrines is, that we do not believe they are taught in the Word of God, but all that is taught therein is not rightly named by any ism. Calvinism was taught by Augustin as early as the fifth century, and Calvin renewed it in his day; but certainly unconditional election and reprobation were not taught by Christ and his apostles, nor by their immediate successors. They did not teach that God had from eternity ordained a part of the race to heaven, and the other part to hell, and that Christ only tasted death for a part of the race. This is Augustin

* John III. 36.

† Eph. I. 13, 14.

Calvinism, and we reject it. Arminius was accused of teaching many errors, such as was held by Pelagius; but this charge was never established. His peculiar tenet was that of apostasy, or rather it was taught by his immediate successors. This we reject also. All the doctrines held by Calvin, outside of what I have named at different times in this exposition, were also held by Arminius, except some shades of discrepancy in relation to imputation. We can set forth our system of doctrine to the world from beginning to end, and incorporate every essential doctrine of the Bible, and never admit one shade of those rejected isms, and the Christian world shall say we have the entire framework. We hold that there is one God—infinite, eternal, and unchangeable in his wisdom, power, will, holiness, justice, goodness, and truth; that there are three persons in the Godhead, the Father, the Son, and the Holy Spirit, and these three are one God; that God created all things good, and man in his own likeness a responsible being and a competent agent—that he sinned of his own freewill and accord, and became justly liable to wrath, and together with his posterity became depraved; that Christ made a complete, full, and real atonement for the whole world—the entire race that fell in Adam; that Christ rose from the dead, which, together with his sufferings and death for all, secured the certain resurrection of all men—righteous and unrighteous; the ascension of Christ into heaven, and the descent of the Holy Spirit, to enlighten all men, and to sanctify all true believers, and to comfort and lead them to heaven; repentance toward God and faith in the Lord Jesus Christ; justification fully, for the sake of Christ, and on the account of what he has done for us; regeneration by the Holy Spirit; adoption into the family of the Lord, and heirship with him, together with the general assembly and Church of the first-born in heaven; sanctification, or a growth in grace; a life of practical godliness; the future happiness of the righteous, from and after death, and the future misery of the wicked; the general resurrection of the righteous and the wicked; the general judgment by Jesus Christ; the glorification of the righteous, and the eternal condemnation and misery of the wicked. The sacraments

are two, baptism and the Lord's Supper; these are of divine appointment, but not essential to salvation. These are the doctrines of the Old and New Testaments, and they constitute a complete system of theology, leaving out eternal and unalterable decrees, unconditional election, reprobation, and effectual calling, as having no place in the system of truth. That God has decreed good is as certain as that he has willed it, but to speak of eternal decrees and eternal election, is both absurd and unscriptural; for God does not so speak of his acts and doings; all things have been done in time—otherwise, they were never done at all. If decrees could be eternal, I can see no reason why there might not be eternal creatures by an exercise of the divine will. All that ever such doctrines have done in the Christian world, has only been to cast a dark cloud over the precious Word of God and to hinder the gospel. A minister might talk forever about eternal decrees, and never do any good. Before he can reach the hearts and consciences of sinners, he must dispense with decrees and preach the gospel, leaving the decrees with God. Equally absurd is effectual calling, as held and taught by Calvinists, and it belongs to and is an essential element of eternal election, and constitutes the great absolute agency of Calvinistic perseverance, the destroyer of agency, and a pretext for unbelief. We hold to the necessity of divine influence and salvation by grace alone, but not to the notion, that God effectually calls, regenerates, gives faith, and draws by an Almighty power, unites the soul thus drawn to Christ, and that it then comes to the Lord most freely, being made willing by his power, when the facts show that the soul was both changed and united to Christ before it is said to come willingly. That God chose all men in Christ, according to the Scriptures, before the foundation of the world, we believe. But this was not to any certainty of heaven, but that we might be holy—it was to a possible salvation; then, Christ died for us all, "That whosoever believeth in him should not perish, but have everlasting life." Here is a possible salvation by the atonement of Christ and the light and influence of the Spirit, and when sinners repent and believe in Christ, their salvation becomes certain, they are elected children of God and heirs of

glory. The perseverance of the saints, as held by Cumberland Presbyterians, is located here; it is not the same with Calvinistic perseverance, which is unconditional, but it is conditional, and faith in Christ is that condition: "Believe on the Lord Jesus Christ and thou shalt be saved." "That whosoever believeth in him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting life." "Ye are all the children of God by faith in Christ."* Perseverance is connected with adoption—adoption constitutes the adopted children of God and heirs of God, and not only heirs of God, but joint-heirs with Jesus Christ; for Paul says, "If children, then heirs; heirs of God and joint-heirs with Christ."† But it is said, "That we are all the children of God by faith in Christ." Faith must, therefore, be closely connected with adoption, justification, and regeneration, for the adopted have the Spirit of Christ, which claims sonship with God. Are any adopted before they believe in Christ? Certainly not. For it is by faith they become children and heirs of God. Faith is the instrumental cause of justification and adoption. It is the gospel condition of eternal life, and those who believe have this very life. They have it as soon as they believe, and are immediately sealed to the day of redemption, as has been proven.

Justified believers are the elect of God, which cannot be deceived, for Paul says, "Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?"‡ Such elect persons are united to Christ and will never be separated from him. Christ has given them eternal life and they shall never perish, neither shall they be plucked from his hand, for he will keep that which they have committed to him against that day, and will bring it to be with him where he is to behold his glory. The Bible establishes our views of perseverance upon the rock of Christ: "Upon this rock I will build my Church, and the

* Acts xvi. 31; John iii. 16, 36; Gal. iii. 26. † Rom. viii. 17. ‡ Rom. viii. 33-35.

gates of hell shall not prevail against it." Of the children of God it is said, "Ye are dead and your life is hid with Christ in God, and when Christ who is our life shall appear, then shall ye also appear with him in glory." No Christian doubts the second coming of Christ or the life of the Son of God, then who can doubt the certain salvation of all those who are in him and he in them, for when he who is their life shall appear, they shall appear with him in glory, for he has said, "Because I live ye shall live also." To doubt the certain salvation of believers is certainly as absurd as to doubt the existence of Christ himself. It is, in fact, the same error. And to controvert the certain inheritance of the children of God, is as stubborn unbelief as that which controverts and denies the certainty of Christ's inheritance, for the children of God are said in the Bible to be joint heirs with him.

"But we are said to be Calvinists by both Calvinists and Arminians, otherwise we have no theological existence." Why are we Calvinists? Is it because we hold the doctrine of perseverance? But, I ask, is it Calvinistic perseverance? Is there not a wide difference? Manifestly very wide. Calvinists say, "This perseverance of the saints depends, not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father."—Chap. xvii. The reason why the saints are such, and the reason why they will persevere and be saved is that God did from eternity ordain it and all the means, with the certain, absolute, and unconditional application of them, as in their effectual calling. We, as Cumberland Presbyterians, believe that the children of God will be saved, because God provided for it in the plan of salvation. He promised to do it and he is able and willing and will perform his word. And he named the condition upon which he will give eternal life, and that condition is faith in his Son, and we believe it. We believe that God will justify all true believers, that he will adopt and seal them to the day of redemption, "after they believe in Christ," and that he will be a well of living water in them springing up into everlasting life. We furthermore believe that man can accept or reject Jesus Christ with all his benefits; that his salvation

turns on his own agency, on his free volition; and that if he is saved, it is by grace, and if damned, it is his own fault—it is because he rejected Christ and would not come to him that he might have life. When I say man has the ability to accept Christ, I speak plain enough for all those who are not disposed to cavil; for if God is the author of the plan it is complete in all its parts and appliances, and if he requires us to come to Christ for life, all the influences which he knew to be necessary for us are afforded; in fact, they are incorporated in the plan and become part of it. Calvinists will not claim our views of perseverance nor can they overthrow them by the Word of God, for they have always been hard pushed to maintain their own creed, that God ordained some of the race to everlasting life irrespective of their agency, and the rest to everlasting death, and not only so, but he ordained and decreed all their wickedness which led them to hell. But then it is said “that he curses them for their sins.” Let them prove this from God’s Word.

Arminians cannot reasonably object to our doctrine of perseverance, for it claims to recognize man’s moral freedom, only they suppose that man is not competent to enter into covenant with God and the contract be binding. They, however, do hold, as they must, that man can do this at or before death, for if believers are not confirmed in holiness and happiness, they would be liable to fall from heaven, and all heaven might be depopulated. Confirmation is an essential element of the plan, and if men are responsible in relation to it, there must be some condition or test-act, and if there is any test-act or condition of sealing, that must be faith, for God says he will save the believer. Now, when the question comes up, At what time are believers confirmed? is it at death or when is it? the scriptural answer from all must be that it is whenever the heart believeth unto righteousness. See the proof again: “In whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.”* Arminians cannot say it is done at death, nor can Calvinists say it is done from eternity.

* Eph. i. 13, 14.

ARTICLE III. — INFANT SANCTIFICATION IN RELATION TO JUSTIFICATION.

I HOLD that infants are depraved but not guilty, condemned sinners and liable to the pains of hell, and that they never become guilty until they commit sin, and never sin until they become responsible agents; that they are saved by sanctification and never need justification until they are personal sinners, then they (no longer infants but adults) must repent and believe in Christ, and are justified by faith in receiving him and all his grace; that justification is throughout the sacred Word connected with faith, and in that sense it is unreasonable and not warranted in the Word of God in the case of infants.

The representative plan is a Bible doctrine—that the race was represented by Adam in such a sense as subjected them to a depraved nature when born, but this impurity was not by imputation, but by descent from an impure fountain; and that the imputation of actual sin to any one, except the actual sinner himself, is the absurd doctrine of men and not taught in the Scriptures.

That Christ represented the race so as to make ample provision for them to be saved, and they came into the world under a dispensation of mercy, and dying in an infantile state are sanctified and saved. But the acts and doings of Christ were not imputed to any one of the race any more than Adam's were, but the benefits thereof constitute the only ground of salvation; but none of the evils introduced by the first Adam were directly removed by the second. But if the doctrine of the imputation of Adam's sins to the race were true, and took effect at the time, it would make them as guilty as himself. And, in the next place, the obedience of Christ being imputed to the same race, would make them

as pure and innocent as Adam was before he fell. And if such imputation could be true and take effect before they had being, I do not see why it could not take effect before we were born, in the second place, and restore us at once. Hence, I conclude there is no such imputation in either case. Both are imaginary and not real. Imputation is a Bible doctrine, but what is imputed? It is said to be the righteousness of Christ, wrought out by his active and passive obedience. These were necessary in providing the remedy, but the remedy is called grace, and we are saved by grace alone. Therefore, when Christ is received by faith all this grace which he procured becomes ours, and the Spirit applies it; but until we adults consent to the plan and rely upon this grace it cannot be righteously applied, and the righteousness of God and his government sustained in the justification and sanctification of such as believe. But imputation, I feel next to certain, is never spoken of in the Bible, except in connection with moral free agency and its existence. Therefore, no sin was ever imputed to infants until they (which is impossible) commit it themselves, and none was ever imputed to Christ, for he never committed any sin; and where there is no actual sin, as in the case of infants, the only imputation necessary is the application of the sanctifying grace, and the only justification requisite is that which relates to God and his government, and justifies him in making the sanctifying application, and this was accomplished fully by Christ, and the way is fully open and stands open until it is obstructed by actual sin. Then it becomes unlawful to sanctify such until this controversy is settled between the government of God and the sinner, and this is done by faith and justification. Then the Holy Spirit sanctifies.

SUPPLEMENTAL.

LAST PREACHING AND SECOND ADVENT.*

IN 1865, after the "long dark night of sorrow," as my father termed the war between the States, he turned with great relief of mind, his studies to the scriptural doctrine concerning the second advent of Christ. He read and studied the subject with peculiar interest and delight.

The following are some of his positions on this subject:

First. He abandoned his former idea of the gradual introduction of the thousand years' reign of righteousness and peace on earth. He did not think the world was gradually becoming better or more Christian, but preached that "as it was in the days of Noe, so shall it be also in the days of the coming of the Son of man."—Luke xvii. 26–30. Wickedness prevailed before the flood till God overwhelmed all but righteous Noe and those that were with him in the ark. So shall wickedness prevail till Christ shall come again.

Second. He discarded metaphor from the promise of the angels to the Galileans concerning the ascending Saviour: "Why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven;" and accordingly looked for the Saviour *in person*, and so preached that we are to look for him *in person*.

Third. While he fixed no certain and precise date to His

* My father's manuscript on this subject is lost. I deem the volume incomplete without something on this subject, therefore volunteer this summary.—A. G. B.

coming, as the day or hour, he nevertheless believed and preached that this is the *era* of his glorious appearing. He laid stress upon the signs of the times as brought out by Matthew (xxiv., xxv.), the false Christs and teachers, the persecutions of Christians, the wars and bloodshed in the earth, the preaching of the gospel to all nations for a witness, the distinctness of the generation of the Jews among the nations of the earth till the prophecy of their restoration to Christ, and probably to their own land, too, and even the wickedness of the world and lethargy of the Church. To him these signs betokened his near approach and justified the longing petition of the sainted John of Patmos, and that last one in the Book, "Even so come, Lord Jesus."

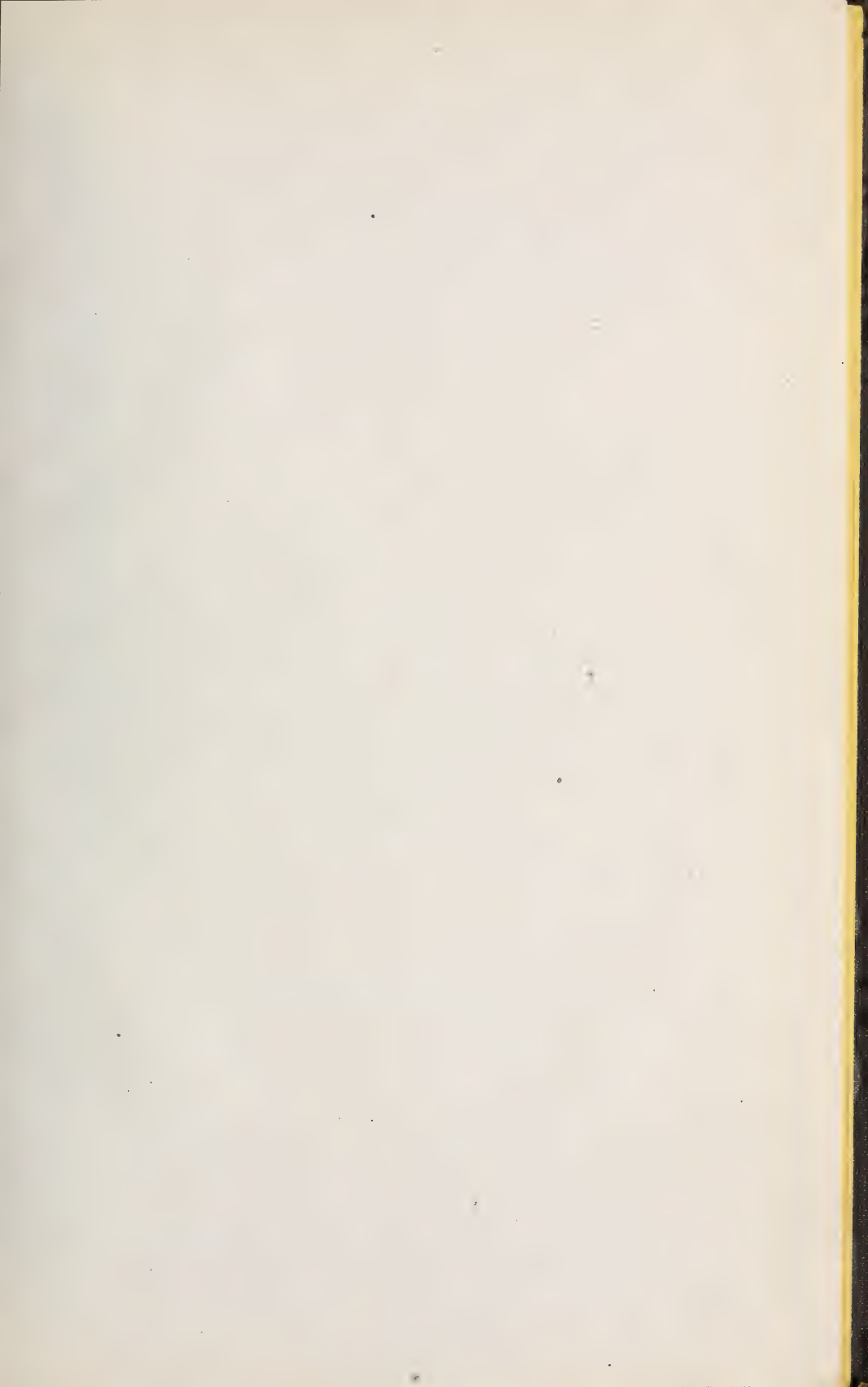
HIS REVIVAL MEETINGS.

In his old age, "on the borders of the promised land," as he expressed it, he seemed to start out afresh in his mission of warning sinners and converting them to Christ, a work, however, he could not forget during a ministry of between forty-five and fifty years. A wonderful awakening attended his labors at this time, a period of about eighteen months previous to his death.* He attracted large audiences. Revivals of religion occurred at many places in West Tennessee, especially on the Mobile and Ohio Railroad from Humboldt to Union City, including also those young cities. Multitudes who were in attendance at these meetings still live to bear witness to the gracious results which attended them. The mighty power of God was among the people, making glad his Church and converting sinners to himself.

* Rev. J. W. Morrow attended with him almost constantly at this time and assisted at these meetings. Other ministers also coöperated at their various places.

ERRATA.

- Page 45, third line from top, for "Christ" read "Christ's."
.. 103, third line from bottom, for "done" read "did."
.. 112, see Lecture on Decrees, page 361.
.. 114, thirteenth line from top, for "the" read "he."
.. 162, fifteenth line from bottom, for "taught" read "sought."
.. 188, ninth line from bottom, omit "no sooner than."
.. 206, fourth line from bottom, for "certainly" read "certainty."
.. 331, tenth line from bottom, for "universalians" read "Universalists."
.. 408, thirteenth line from top, omit "not" and read "and be."
.. 471, fourth line from top, for "greatest" read "least."
.. 483, eight line from top, omit "it."
.. 487, ninth line from bottom, for "strange" read "strong."
.. 499, eighteenth line from top, for "builders" read "builded."
.. 531, eighteenth line from bottom, for "promise" read "premise."





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